

# THE HOLY NAME JOURNAL

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## Asides

In January, traditionally the month of the Holy Name (the actual feast day of the Holy Name falls on January 3), it may well be expected that men's minds will once again dwell wonderingly on the words, the names, men were given of old to use in designating God. The whole subject is understandably complex, as may be seen from two of our articles this month. In the first part of the lengthy "The Majesty Of The Holy Name In The Old Testament," John Griffin goes into the matter of names in themselves, the derivation of names, what is drawn from names. He also summarizes ritual uses of the names of God. Father Kienberger, in "His Name Continueth," briefly and forcefully shows us the glory, the power of the Holy Name.

Brother Charles Provenzale, O.P., author of "Somewhere A Voice Is Calling" and a native of Ohio, knows whereof he writes. He is the Dominican laybrother-sacristan of busy St. Vincent Ferrer's Church, New York City.

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EDITOR  
Thomas Shanley, O.P.

ASSOCIATE EDITOR  
John F. Ryan, O.P.

CIRCULATION MANAGER  
Peter Nuttall, O.P.

NATIONAL DIRECTOR  
Harry C. Graham, O.P.  
141 East 65th Street  
New York 21, N. Y.

ASSOCIATE DIRECTOR  
John P. McDermott, O.P.

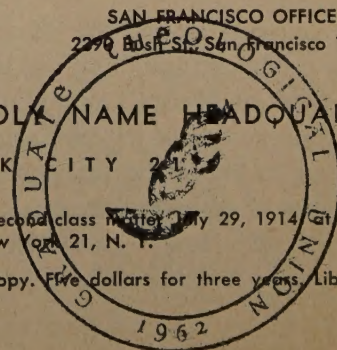
CHICAGO OFFICE  
DIRECTOR  
F. L. Vander Heyden, O.P.  
1909 S. Ashland Ave., Chicago 8, Ill.

SAN FRANCISCO OFFICE  
2276 Bush St., San Francisco 15, Calif.

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# Editorial Page



## Our Patronal Month

The month of January, as every Holy Name member acknowledges proudly, is the Patronal Month of the Holy Name. On the very first day of the month, the holy day of the Circumcision, there is a solemn reminder of the reception of the Infant God-man of the "Name above all names," the name by which men achieve their redemption. The Name given to God's Son, eight days after His birth, was designated by the Father Himself when He commissioned the Archangel sent to the Virgin Mary to inform her "and thou shalt call his name *Jesus*." Our Blessed Saviour was named from on high. It is little wonder then that in worshipping and glorifying Him, we pay particular honor to His sacred name.

As members of the Holy Name Society we have a right to be proud of our Confraternity this month since we are in the 780th year of our existence as the Society which strives to inculcate and manifest honor for that Holy Name. Indeed, if we members of the Society are properly appreciative of the power of the Holy Name and hold it in becoming esteem, we shall unfailingly increase its glory among men. Such influence will be fulfilling Christ's demand that we confess Him before men—and He promises to confess us before His Father.

## Marian Year With The Society

The inauguration of the Marian Year was most fittingly celebrated last month by millions of Catholics on the feast of Mary's Immaculate Conception. Since the official opening of the year solemnly designated by Pope Pius to honor the Immaculate Mother of God, many types of religious ceremonies have already been conducted. All Holy Name men are happy that the Mother of God, Whose Name they revere as members

of the Confraternity of the Holy Name, is the recipient of world-wide honors during this centennial year of the dogma which extols her sinlessness. Of course it is not possible to know the thoughts which stirred the minds of members of the Holy Name Society a century ago, when the official dogmatic definition of the Immaculate Conception was pronounced, yet, like all present-day members of the Society, they must have felt elation when Mary, the Mother of Christ, received such fitting acclaim.

Undoubtedly all Holy Name men will join in attempting to fulfill the request of His Holiness Pius XII that we make the Marian Year one of prayerful devotion for the Mother of God. While every parish will foster specific religious ceremonies, nevertheless would it not be proper for each member of the Society to add some personal undertaking of his own in honor of Christ's Mother?

It would not be inappropriate for members of the Holy Name Society to recite five decades of Mary's Rosary every day during the Marian Year. Such a daily bouquet will please the Blessed Virgin Mary and at the same time advance her devoted clients, at least in some degree, to the attainment of that personal sanctification which is an objective of our Society. There could be added to the Rosary a daily offering which would be made in Mary's honor also, the offering of all our meritorious actions, for example, or the performance of some small sacrifice each day. Each Holy Name man can show some such regard for Mary during this year of her special honor.

Perhaps too, if it is agreeable to the spiritual director of the parochial unit, there might be a particular charity adopted in Mary's honor for the entire year. Such a charity could take the form of a specific corporal work of mercy. But whatever is done by the Holy Name members, it will be done with heartfelt love for the Mother of Christ.



# THE THINGS THEY MISS

by Stephen Murray

If it's new, even your one, true home  
seems strange at first.

**I**N SOME WAYS converts are like immigrants who come to America. Here they find an abundance of all good things and form a deep and lasting attachment for their adopted country. However, there are many things about their native land which they miss keenly in many a poignant moment.

An Irishman may be living in a mansion on Long Island and driving a Packard, yet he will have moments when he recalls with a pang going through the dew-swept grass in his bare feet on his way to the bog to bring home the turf, as he did so often in his boyhood and will never do again, at least not on Long Island.

A German may own a flourishing hotel in Chicago but he often misses the old coffee house run by his father in some Bavarian town with its smoke-draped walls, array of beer steins, and the songs which thundered beneath its roof on a winter evening.

People are like that, they miss the old ways and the customs of their youth. Converts, being people, experience this nostalgia many times. Even while they fully appreciate and understand the Catholic religion they have embraced, yet they experience a loneliness at times for things about Protestantism which they do not find in the Catholic Church, and which could be provided if this need were realized. A little forethought and planning could dispense with this needless form of loneliness.

The three major customs which converts miss after coming into our church are personal attention from the priests such as they had from their ministers in the old days; the singing in which Prot-

estant sects delight; and active participation in the services.

Writing in *The Lake Shore Visitor* of Erie, Pennsylvania, a "Lonesome Convert" brings the first of these items to the attentions of Catholics. He writes, "My entry into the Church was guided by the only priest I call to mind who begins to approach the qualities I found in Bishop Sheen.

"I was quick to realize after I had become a Catholic that not all priests were like my preceptor, and following his transfer to another city the observation became the more pressing.

"My love for and need of our Church has grown in the years since those long months of instruction, days of indecision and hour of final waiting, but in spite of, rather than because of, the help I was given by my parish priest or his assistants. . . . I doubt strongly that my pastor, although I have been in regular attendance at church since the start of his pastorate, would recognize me on the street.

"I am positive he would not know my name, and of his several assistants, only one may have a vague idea of who I am or whence I came. Once a year an assistant knocks coolly at the door, remains standing on the porch, notes a few statistics, thanks us for the envelope and is coldly on his way. We have been 'visited' by the priest.

"It boils down something like this. Here is a lonely ex-Protestant, loving his new faith and growing in it—but longing for even a little of the friendship for pastoral intimacy he found in the ministers of a heretic faith."

The editor in a footnote to this gentle

complaint outlined a defense for priests. "Like Martha," he maintains, "many priests are busy about many things and conscientiously believe they are serving God best in their way. Although it is true there are some few who spend time socially, mostly on a self-satisfying basis, it is equally true that the greater number of priests like to be at home in all homes. A major difficulty toward this end presents itself in large parishes.

"Protestant congregations of church-going members are generally very small compared to Catholic parishes and hence the minister is able to spend a good deal of time on social visits. If such were accepted by the priests of a large parish it would take him from three to five years to make the rounds even if he dined out every day in a home. To offset this difficulty various types of societies are established in parishes and many work projects attempted. Be certain that the pastor is well acquainted with the members of societies and workers."

**T**HIS PROBLEM of top-heavy parishes without sufficient personnel to give the individual attention which our personalities crave, is not exclusive to the Catholic Church, nor are our converts the only ones who suffer by it. Many Catholics of this generation miss the intimacy with the pastor enjoyed by our parents and grandparents of past generations. It is all a part of the challenge which is threatening to radically change our whole social structure of American life. Unless adequate steps are taken we will find ourselves in a semi-communal state whether we like it or not. This is not said in any reference to politics.



Mass production and assembly line procedures are not confined to our factories but have already invaded the schools, the medical profession and the churches, the three most vulnerable spots in human relationships. This system gets things done, efficiently but impersonally and not at all in a manner which we prefer. Teachers in our over-populated public and parochial schools cannot possibly give individual instructions or attention so badly needed by some children. Hard pressed doctors find it increasingly difficult to find time to make house calls. They are forced to urge that the sick be brought to their offices for treatment. There a clinic-like precision replaces the old friendly visits to the doctor in ages past.

Our Church has also been caught in this vortex for the simple reason that it is growing in membership but not in personnel in sufficient numbers to match the growth. The solution of the problem of the lack of personal relationship is simply more priests, more doctors, more teachers, more school buildings and more smaller parishes.

An analysis of the situation, however, does nothing at all to ease the loneliness felt by converts who feel abandoned by the priests in their new religion. Solutions to ease the situation can be found, with a little imagination. Converts can be urged to investigate the "Third Orders" in which fraternities are kept at a minimum in membership and where all members can be assured of individual attention from the spiritual directors. Many Catholics have found in the Third Orders what they miss in their parish churches.

Individual parishes can institute convert study clubs where converts can meet regularly, continue the study of their religion, enjoy the companionship of other converts, and the guidance of the pastor or his assistant for at least a few hours of each month. It would not be too burdensome on the priests to devote one evening a month to the people who need their guidance in a special manner.

Converts have told me that even though they took instructions, were baptized and received into the Church yet

there are many points about our religion which they do not fully understand. While taking the instructions they may have been too timid to ask certain questions or their emotions were so involved that they did not gain a clear perspective of some phases of Catholicism. The convert study club could review and continue the instructions and venture into greener pastures of spiritual knowledge.

In order to provide the first paramount factor which converts miss in our Church the pastor of each parish could contact all known converts and extend a personal invitation to join. Membership need not be confined strictly to converts but also to those who may have fallen away from the Church, and have returned; to those who were educated in public schools; and even in parochial schools. Many Catholics after 12 years of parochial education can learn a great deal about their religion after a few years' absence from the schoolroom.

The second factor which converts miss in our Church is the singing, which is a basic feature in Protestant worship. There was a time when Catholics indulged in quite a bit of hymn singing but the die-hard purists who insist that all Catholic singing must adhere to the strictest liturgical standards or be discarded altogether, have just about succeeded in doing the latter, much to the sorrow of many born Catholics, as well as converts.

There is something in man which urges him to sing out his praises to God. He may not always do it in perfect key or achieve liturgical approbation but he feels something, gets an intangible substance of satisfaction in raising his voice in song to God and Our Lady.

I remember the first mission I ever attended as an adult. Our Church was a small wooden structure. One of the missionaries had a voice that could fill St. Patrick's cathedral with scarcely any effort. When he raised it in song in our church and the people tried to measure up very valiantly, the effect was something little less than astounding. The rafters rumbled and the pillars shook. It may not have inspired any outsider listening in, but it seemed to us that

Heaven and earth were meeting. For the first time in my life, after 12 years of Catholic school training I felt "aware" of the Holy Ghost during the singing of the opening hymn in His honor, "Come Holy Ghost." I know the tempo wasn't liturgical and musicians probably would have shuddered in horror, but we felt awfully close to God in those fleeting moments. It is quite possible that God liked it too.

WHILE pure liturgy should of course be developed as artistically as possible, yet the Church is losing something wonderful in discarding the old and well loved hymns which are not acceptable to the perfectionists. There really should be room for both schools of song in a Church as cosmopolitan as ours. Many Catholics do not like the Gregorian Chant, many prefer the old simple hymns as homey as the folk songs of the land.

We have a Methodist church very close to the area of our back yard. Between services and choir practice there is no dearth of hymn-singing in the neighborhood. It is quite evident to those who listen that the singers are "getting something out of" the singing. If any of them should become Catholics it would only be natural for them to miss the singing.

In the old days our Church strove to avoid changing the wholesome ways and delights of the people it converted. Often they were allowed to keep their traditional holidays, only the *meaning* was changed. Pagan holidays were transformed into Catholic holydays, but the people still *had* them. Instead of abolishing them the Church gave them Catholic significance and in time the pagan influence waned and died out. We are missing a lot in the modern drastic unwritten and unauthorized ban against congregational singing. There is no Church legislation to prevent parishes from engaging in "singing fests" if they desire to. Those who do not like the type of hymns can remain away, or organize those who like the pure liturgical Gregorian Chants into a singing society of

(Continued on page 14.)



# FATIMA AND ITS MESSAGE FOR 1954

by Vincent C. Dore, O.P.

**Fatima yielded the message for our age,  
and we are all part of the "chain reaction."**

**T**HIRTY-SIX YEARS ago, at Fátima, in Portugal, the most stupendous religious event of our century took place. Today, in this small village less than 100 miles to the north of Lisbon, the most celebrated Catholic shrine of our time is drawing pilgrims from the four quarters of the world in ever increasing numbers. The origin of this shrine and its important message is one of the most beautiful and profoundly soul stirring pages in the long history of Catholic devotion to the Immaculate Mother of God.

On May 13, 1917, in a grazing field two miles from Fátima within a deserted place, Cova da Iria, three little children, Francisco and Jacinta Marto, ages 9 and 7, and their cousin Lucia dos Santos, age 10, were leading a flock of sheep to pasture. They saw a flash of lightning and feared a thunder storm. Hence, they made up their minds to gather the sheep and return to their village, Aljustrel. They had hardly taken a few steps when they were surrounded by a shining light. Suddenly, they saw not lightning, but the figure of a beautiful young woman standing on a small cloud above a little holm oak tree.

During that summer, from May to October, on the thirteenth day of each month, with the exception of August, when they were in prison on the thirteenth, the Lady appeared to them. It was always at noonday. The children were asked to say the Rosary, to do

penance, to make sacrifices and to procure the conversion of sinners.

The Lady promised that the war, the First World War, would soon end. She requested the building of a church at the Cova da Iria. She recommended that the devotion to the Immaculate Heart of Mary be spread throughout the whole world, and asked for the consecration of Russia to Mary's Immaculate Heart. She said if these requests were fulfilled many souls would be converted and we would have peace in our times. But, she warned that if they were disregarded, another war would be inevitable. She promised further that those who received Holy Communion and said and meditated on the mysteries of the Rosary for fifteen minutes, on the first Saturday of five consecutive months, would have her help at the hour of death in the graces needed for salvation.

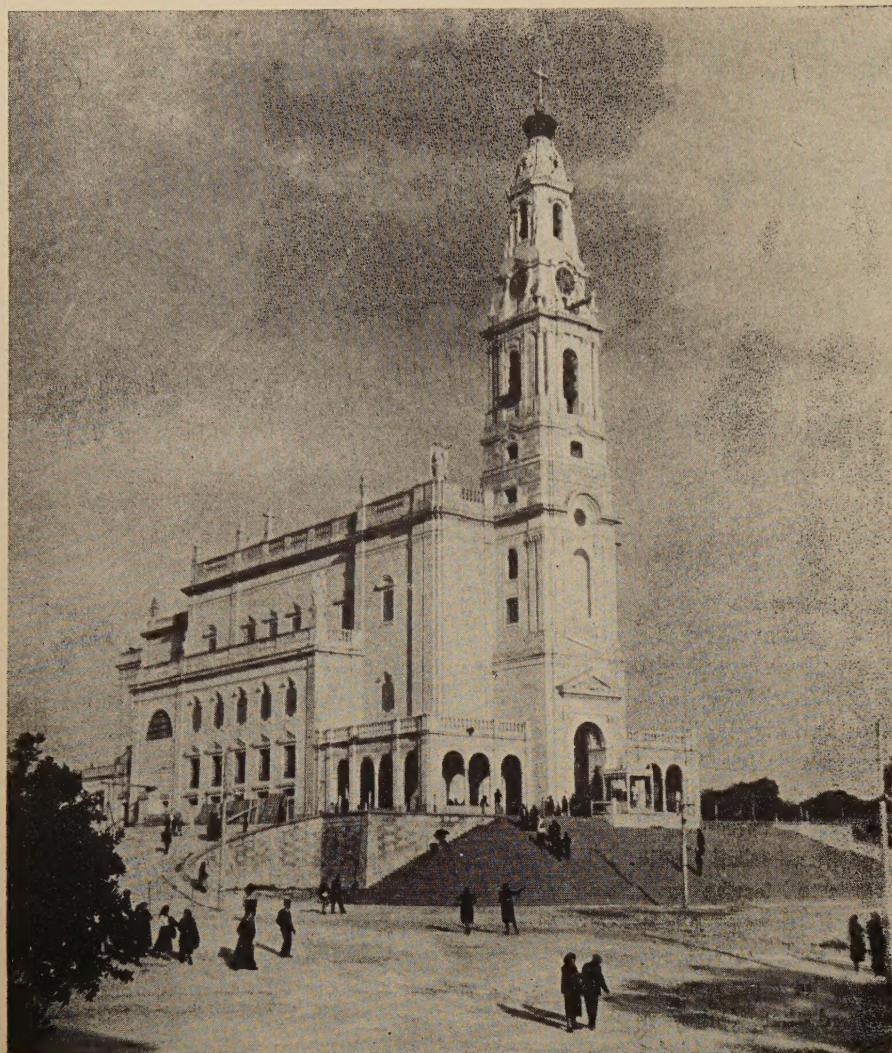
Though the children were arrested, persecuted and threatened, they could not deny their statements about the appearances of Mary. The news spread like wildfire. During the last apparition in October, about 70,000 people were present when an extraordinary phenomena took place, namely, the so-called "miracle of the sun." This had been announced several months before by Lucia. Among the onlookers there were freethinkers, skeptics, and unbelievers who had gone to Fátima for the sole purpose of criticism. Even these had to admit the strange phenomena.

The color, the movement, the brightness and the dancing of the sun might have been natural facts. But one miraculous fact remained which could not be attributed to the forces of nature. These happenings had been foretold by the Lady and revealed by Lucia with the greatest exactitude.

During this October apparition, the Lady called herself "The Lady of the Rosary" and told a secret to the three little children. The third part of the secret is not yet known, although it has been sealed and delivered to the Bishop of Leiria. It can only be opened after Sister Lucia's death or in 1960 if she is still alive. The first two parts are: the vision of hell which the children saw at Cova da Iria on July 13; and the request to spread the devotion to the Immaculate Heart of Mary and the consecration of Russia to the same Immaculate Heart. This, in summary, is the story of what happened in 1917 at Fátima, in the friendly land of Portugal.

**T**ODAY countless numbers, including as many as 170,000 pilgrims at one time, from all over the world journey to Fátima. On the road from Batalha to Fátima, many walk barefooted the nine miles of the Stations of the Cross ending at the Cova da Iria. Others walk long distances from their homes. Their sole purpose and the essential characteristic of devotion at Fátima is prayer and





THE BASILICA AT FATIMA

sacrifice. This is in response to the request of the Lady of the Rosary that we make sacrifices and do penance for the sins of the world and in reparation for the injuries done to the Immaculate Heart of Jesus so grievously wounded by the ingratitude and insults of those whom He so dearly loved.

At Cova da Iria, the original simplicity of the spot where Our Lady appeared is preserved by a small shed-like structure. This modest "chapel of the apparitions" is glass enclosed and houses an altar, communion rail and about fifty individual kneeling benches for those attending the Holy Sacrifice of the Mass at this hallowed shrine.

The magnificent Basilica of Fátima is only a few paces away from the chapel of the apparitions. Although the main

church is completed, it is still being embellished. Colonades extending from the front of the Basilica to the right and left are being set up. From above the steps, on the front level before the Basilica and looking to the left, one can see a long building under construction which is to be the hospital for invalids. On the right extending along the edge of the Cova are other buildings: the rectory, retreat house, and a religious article stand. All these buildings are of stone and blend in with the Basilica. The main surface of the Cova, almost a half mile square, has been paved with macadam.

**C**ONSTRUCTION is going on all around the Cova. New roads are being built, with rotaries and modern traffic design-

ing. Many religious communities have built or are building houses within five to ten minutes walk of the Cova. The Dominican Province of Portugal has just completed a Novitiate and House of Studies with accommodations for approximately thirty pilgrims. The American Dominican Sisters of the Perpetual Rosary have a house that is rapidly nearing completion, and other communities are also building. Several small modern homes are being built in the immediate vicinity. In spite of all this modern construction, the original plan of preserving the essential purpose of the devotion of Fátima, prayer, sacrifice, and penance, is being maintained.

Less than ten minutes walk from the Basilica takes us into country that remains exactly the same as it was in 1917. The barren gray soil and rocks, the olive trees, the few patches of tillable soil and stone farm houses make up the panorama of this wind swept plateau. It is here that we get a glimpse and further insight into the meaning of Fátima. The house in which Lucia was born and lived is very much the same today as it was in 1917. Her sister lives there with her husband and children. Almost directly across the road is the home of Francisco and Jacinta. The mother and father of these two children are still alive. They are plain, simple farming people, and although thousands visit them each year, they are unaffected in their humility by such adulation. Their stone house was being white washed. The interior is cool and clean and primitive, but comfortably, furnished.

To the rear of this house is the threshing floor where grain is beaten by hand flails. In this same farmyard is seen the unembellished well where the Angel of Portugal appeared to the children in 1916 to prepare their souls and minds for the apparitions of Our Lady in 1917.

Further up the road in Fátima and about two miles from the Cova stands the church where the children worshipped, typical of country churches in Portugal. A festival pole stands in the large lot in front of the church. The rectory is to the right of the church and



across the road in front of the church is a small rail-enclosed cemetery. Here in a very modest vault, referred to as a mausoleum, are buried Francisco and Jacinta.

The lives of these children were transformed after the apparitions and the vision of hell. They manifested in the few years which remained to them an extraordinary holiness and union with God through the Immaculate Heart of Mary. Their cause is being investigated for canonization, and the prayers of all devotees of Fátima are being urged that they may be raised to the altars of the Church as canonized saints. A beautiful prayer for their cause is being circulated in Portugal and throughout the world.

THE HARDY PILGRIM will walk from the church and cemetery through the back country for the next hour. There are no roads, only a narrow path, to the rocks where the children first saw the angel. It was here that Lucia, the eldest of the three children, would, on occasion, lead the sheep. They were permitted to lead the sheep into small portions of land that belonged to their families and there they would turn the sheep to pasture while they rested, played or prayed in the shade of the small olive or oak trees.

As the visitor walks along this rock strewn path, he pauses at a small pile of rocks not more than four feet high that forms the shelter for a one foot statue of Our Blessed Mother. Here in this mountain wilderness is one of the most hallowed spots at Fátima. On August 19, 1917, the Blessed Mother appeared to Lucia and Francisco at this spot. Lucia sent one of Jacinta's brothers for her but only after giving him the few small coins she had in her possession. "Go and get Jacinta," she said. Reluctantly and slowly he went and told Jacinta, who came immediately.

The three children were imprisoned on August 13, the day they were asked by the Lady to be at the Cova. They were incarcerated by the anti-Catholic mayor of the town who was typical of many public officials in Portugal at the time. He told the children if they did not tell

the truth as he wanted them to tell it, namely, to recant by saying that they were lying, he would boil them in oil. Lucia was the last to be interrogated by this self-righteous and despotic town official. Like the other two, she remained steadfast in her statements of what she saw and heard and with the others she was released.

It may be said, in passing, that she did not receive the same kind and understanding treatment from her parents as did the other children. Her parents tried desperately to get her to say that she was describing figments of her imagination. Perhaps the great local and district notoriety was frightening to them. The parents, and especially the father, of Francisco and Jacinta were more understanding. The father of these children, and a very kindly old man today, thought to this effect, "The ways of God and His Blessed Mother are mysterious and we should not deny their manifestations even to our children."

The Blessed Mother told Lucia that Francisco and Jacinta would not live long after the apparitions, but that Lucia would not be called for several years. Today, Lucia is a Carmelite nun living in community with the Carmelite Sisters at Villa Nova de Gaia, near Oporto. Because of the constant demands to see her, visitors are all but exclusively restricted from meeting her. Those who are permitted to see her tell us that she is very plain or ordinary in appearance, similar to any of the thousands of sisters who go quietly about their humble duties the world over. In conversation she conducts herself as any normal intelligent person would do. Looking for the spectacular or aesthetic, one would be completely disappointed.

### A THOUGHT

When I have lost the way of God,  
And all seems dark and dim,  
A thought from deep within my heart,  
Disturbs my every whim:  
"Your Jesus rose three times for you,  
Though pain racked every limb,  
And now that you have fallen once,  
Will you not rise for Him?"

—THOMAS M. QUINN

THE RESULTS of devotion to the Immaculate Heart of Mary and promised by the Blessed Mother at Fátima are personal salvation and the conversion of Russia. Moreover, heeding her message will bring peace to the world, the cessation of wars, famine and persecution of the Church and the Holy Father. All of the message and the promises are most directly significant and extremely important to our times and our generation.

In an age made fearfully apprehensive of the power of nuclear energy in the atomic and hydrogen bombs, we must not forget that just as the secret of this new force rests within a "chain reaction," so too, the secret of world peace, as Our Lady of Fátima has said, rests within another chain reaction—the chain of the Rosary, and of sacrifice, penance and devotion to her Immaculate Heart.

To make known her wishes to all mankind is the "chain reaction" of which we are each a part. This is the warfare to which we are called by Our Lady of Fátima. When we heed that call, when we fulfill her wishes, then the world will witness an explosion even more devastating than the hydrogen bomb—an explosion of divine grace which will destroy the forces of evil, release souls from the tyranny of Satan and mark the dawn of that era of peace that Mary, the Immaculate Mother of God, promised at Fátima.

Our Lady of the Rosary appeals to all of us to take an active part in the Apostolate of Fátima. In response to Her request, Pope Pius XII has consecrated Russia to Her Immaculate Heart and has appealed fervently for the spread of devotion to the Immaculate Heart of Mary throughout the world. The message of Fátima is a communication of hope and a harbinger of enduring peace to the nations of the world. Fátima in 1954 reiterates, in ever increasing crescendo, the message and promise of 1917—the restoration of the heart of the world to the Sacred Heart of Jesus and the Immaculate Heart of Mary.



# The Majesty of the Holy Name In the Old Testament

by John J. Griffin

## PART I

OF ALL religious devotions the most ancient, unquestionably, is veneration of God's Holy Name. Such is the abundant testimony of the Sacred Scriptures. It is particularly fascinating to trace the development of this reverential homage through those inspired historical records which reach back into the remotest recesses of human antiquity.

First of all it is interesting to note that the naming of things, from the very dawn of creation, assumed a special importance in the universal plan of Divine Providence. God, the Book of Genesis, tells us, "made man to His image and likeness." Since God is a pure Spirit it is obvious that this similarity refers not primarily to man's body, but to his immortal soul, which the Divinity endowed with intelligence and free will. Moreover, Holy Writ makes clear at once, that the Creator not only deigned to have man participate in being of which He is the sole Source, but likewise ordained that man as the natural king and high priest of creation should share His own sovereignty and causality, by acting as God's agent in the governance and ordering of lesser creation. Thus, the Bible explicitly reveals: "He (God) said: Let us make man to our image and likeness; and let him *have dominion* over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth" (Gen. I, 26).

One of the primary functions of intelligent man in the exercise of his dominion was the identifying and classifying of the multitudinous objects which enriched his environment. God Himself solemnly and specifically entrusted this office to Adam. We read, "And the Lord God having formed out of the ground all the beasts of the earth, and all the birds of the air, brought them to Adam to see what he would call them: *for whatsoever Adam called any living creature the same is its name.* And Adam called all the beasts by their names, and all the fowls of the air, and all the cattle of the field. . . ." (Gen. II, 19, 20).

Thus are we permitted to view the dramatic premiere of the naming of things. Very simply, we are instructed, that God "brought" the lesser creatures to Adam's presence and formal attention, in order that he might distinguish their individual character. The denomination of things it is apparent, therefore, depends on knowledge of their nature or constitution. In other words, a name is the definition of a thing's essence. Ages after Adam, the prince of pre-Christian philosophers, Aristotle, was to crystallize in a few simple sentences the successive steps in the psychological process which precedes the naming of things. He explains (Periherm I) that words are the signs, or external symbols of ideas. Ideas are the similitudes or likenesses in our mind of the things we

perceive through our senses. Hence words are related to the things which they signify through the medium of the concept which is in the intellect. This procedure is amply illustrated in our everyday experience. Thus, for example, we look at an object; immediately the visual impression is translated to our brain and we form a general mental idea or concept from the sight of the particular object. To this mental idea we attach a name. Unlike Adam, of course, we do not usually have the responsibility of assigning names, but rather of recognizing objects upon which names have been previously imposed. In any event, the process is the same. Accordingly, it is clear that we can give a name to anything only insofar as we understand it.

THESE fundamental truths possess peculiar import for those who would appreciate the significance of God's Holy Name. For, since we cannot know God in His Essence in this life, we must rely on the inadequate knowledge of Him which we can gain through creatures. It follows therefore that any word which we use as a Name of God must of necessity be entirely insufficient, since His perfection of being is infinitely beyond our loftiest reaches of thought. When, for instance, we call God mighty we depend on our own limited notions of power to express His omnipotence,



which immeasurably exceeds any possible concept we can entertain. So too when we say God is wise we are inclined to think of Him having wisdom simply far greater than ours. But God does not have wisdom as something additional to His being, as we have. God *is* Wisdom, so that every being who is wise has wisdom only to the extent that it reflects His wisdom. It is for this reason that the Angelic Doctor writes: "We cannot know the essence of God in this life, as He really is in Himself; but we know Him accordingly as He is represented in creatures; and thus the Names imposed by us signify Him in that manner only" (S.T., III, Q.12. a.2, ad 3).

The relevant doctrine of St. Thomas is as profound as it is simple. For his reasoning connects five elementary propositions. These are: 1. We cannot in this life know God in His Essence; 2. Our knowledge of God is derived from our knowledge of the perfections of created beings; 3. But creatures are imperfect representations of God; 4. Therefore, our knowledge of God is imperfect; 5. Hence the Names which we attribute to God being based on these imperfect representations of His perfection must perforce be imperfect.

Aquinas clarifies his logical inferences in a few limpid sentences. Commenting on such descriptions as "God is life," "God is good," he explains: "These names express God so far as our intellects know Him. Now since our intellect knows God from creatures, it knows Him insofar as creatures represent Him. But God possesses in Himself all the perfections of creatures, being Himself simply and universally perfect. Hence, every creature represents Him, and is like Him, as far as it possesses some perfection: yet it represents Him not as something in the same species or genus—since He is the excelling principle the effects of which fall far short of the cause. Therefore, the aforesaid names signify the Divine Substance but in an imperfect manner, even as creatures represent it imperfectly." To give a specific illustration, St. Thomas adds: "When we say *God is good!* the meaning is not *God is the cause of goodness,*

*or God is not evil!* but the meaning is, *Whatever good we attribute to creatures preexists in God* in a more excellent and eminent way. Hence, it does not follow that God is good, because He causes goodness; but rather, on the contrary, He causes goodness in things, because He is good" (I, Q.13, a.2). Hence it is obvious that human language cannot define or name God in the way that we identify creatures, that is, by their essence.

IT IS ONLY in the brilliant light of these basic principles that we can fully realize the transcendent majesty of God's Holy

## PETITION

Let me live long enough to know  
Again a camp fire's ruddy glow;  
The song of winds through cedar  
boughs,  
The freedom that a tent allows.  
How snug a sleeping bag can  
seem,  
And dreams that only campers  
dream.

Let me live long enough to start  
The red blood coursing through  
my heart,  
To know a breath, long drawn  
and sweet,  
To feel again, beneath my feet,  
Crisp snow; and listening to hear  
The voice of God, no other near.

—L. M. THORNTON

Name as revealed in the Old Testament. The Divine Creator did not leave to chance, or to feeble human conjecture, the conception of His Name, which He willed His elect to cherish. He unveiled His identity in the most marvelous manner. The impressive story of this disclosure is related in the Book of Exodus which narrates how He appeared to Moses on Mount Horeb in the midst of a burning bush. After God had outlined to His chosen leader His plan for the deliverance of the Jews from the bondage of Egypt, Moses was enlightened to

ask Him: "If they (the people) should say to me: What is His Name? What shall I say to them?" The answer came promptly "*I Am Who Am.*" He said, "thus shalt thou say to the people of Israel: *He Who Is* hath sent me to you" (Ex. 3, 13-14). Thus did God manifest the Name by which he was to be called: *He Who Is*, which in Hebrew is Jahweh (pronounced Yahveh). His proper Name, as He declared, is: *I Am Who Am* but in referring to Him, His people were to use the third person.

Wonderfully, this Name expresses God's absolute and unchangable Being in all His perfection and power. It directly conveys the grandest truths about His Nature. For it tells us: That He is absolute, self-subsistent Being in contrast to all creatures who are dependent and hence only participate in being. He is eternal. With Him there is neither past, nor future, all is unchangeably present to Him in Whom "there is no change nor shadow of alteration." As St. John, the Seer of the Divinity, states in the Apocalypse He is "Who is, and Who was and Who is to come" (Apoc. I, 4). He is infinite. There are no limitations to His Being, His power, His perfection. His attributes are identical with His Being, they are not added to His Self as is the case with created persons. Christ Jesus testified to this identification and claimed the same utter perfection for Himself when He proclaimed: "As the Father has life in Himself, even so He has given the Son to have life in Himself" (John V, 26). St. Paul recognizing this Divine perfection in Christ magnificently eulogizes Him "Who is the Blessed and only Sovereign, the King of Kings and Lord of Lords; *Who alone has immortality* and dwells in light inaccessible."

It is evident, therefore, that no name is so appropriate to God, as the ineffable Name which He has given to Himself, "JAHWEH" or *He Who Is*. Aptly, St. John Damascene remarks: "*He Who Is* is the principal of all names applied to God; for comprehending all in itself, it contains existence itself as an infinite and indeterminate sea of substance" (De Fide Orthod. I). With



typical lucidity, St. Thomas summarizes all these thoughts, pointing out:

"This name *He Who Is*, is most properly applied to God for three reasons. First, because of its signification. It signifies simply existence in itself. Hence, since the existence of God is His essence itself, which can be said of no other, it is clear that among other names, this one especially denominates God. Secondly, on account of its universality. For all other names are either less universal, or add something above it, at least in idea; hence in a certain way they determine it. Now our intellect cannot know the essence of God in itself in this life, but whatever mode it applies in determining what it understands, falls short of the mode of what is in Himself. *Therefore, the less determinate the names are, and the more universal and absolute they are, the more properly are they applied to God.* Thirdly, from its consignification. For it signifies present existence, and this above all properly pertains to God, Whose existence knows not past or future." (I, Q. 13, a. 11).

**T**HE HOLY NAME OF GOD, as revealed to Moses, profoundly influenced the whole religious spirit of the Chosen People. Indeed, they were so awestruck by the supernatural sublimity of the Divine Title, that they devised the custom of referring to it only by the four letter symbol JHWH, composed of the four consonants of the Hebrew JAHWEH, and called the 'Tetragrammaton' (meaning 'four lettered'). This symbol used in Jewish rites and architecture was intended to indicate the ineffable character of the Holy Name. For this reason, the Angelic Doctor states that it represents most appropriately of all, the majesty of God's designation. Indeed, he considers it even a more fitting reference to the Divine Nature than even the term "God." He asserts: "And still more proper is the *Tetragrammaton*, imposed to signify the substance of God itself, incommunicable, and if one may so speak, singular." (Ibid. ad 1). Incidentally, it may be mentioned, in pass-

ing, that the word "Jehovah," currently utilized by some sects, is merely an incorrect pronunciation of the symbol JHWH.

Because of the tremendous aura of mystery which surrounded God's revelation of His Name to Moses, and because of the explicit language of the commandment: "Thou shalt not take the Name of the Lord (JAHWEH) thy God in vain" (Exod. XX. 7), the Jews eventually developed an oversensitive apprehensiveness about pronouncing the Sacred Name, not only lightly and in oaths, but, even in their religious ritual. In fact, at the time of Christ, the ineffable Name was spoken only by the priest when he blessed the people after the morning and evening sacrifices. It was on one of these latter occasions, we remember, that the Angel Gabriel appeared to Zachary to announce the conception and mission of John the Baptist. The perennial benediction too, is familiar to us. It is the beautiful blessing which God gave to the priesthood of Aaron through Moses. As Scripture relates: "And the Lord spoke to Moses saying: Say to Aaron and his sons: Thus shall you bless the children of Israel: *The Lord bless thee and keep thee. The Lord turn His countenance to thee and give thee peace.* And they shall invoke My Name upon the children of Israel and I will bless them." (Num. VI. 22-27).

We know that after the destruction of Jerusalem the pronunciation of the Holy Name, JAHWEH, was prohibited absolutely, and henceforth, in the public readings in the synagogue, the divine Name *adonai* or *adonai elohim* (Lord God) was substituted. Relevantly, it may be noted, that Christ on the cross used the expression: "*Eli, Eli, lamma sabathani*, that is, 'My God, My God, Why hast Thou forsaken Me?'" (Matt. XXVII.46).

**A**T THE TIME of our Saviour, it should be remarked, that the Jews while refraining from invocation of the "Incommunicable Name," supplanted its use often trivially, by the Divine attributes,

mercy, omnipotence and the like, and by such holy objects as the temple, the altar, heaven, Jerusalem, the Covenant and similar substitutes. It is this practice which Jesus sternly reprobated in the Sermon on the Mount when He outlined the superior ideal of the New Law which demands complete abstention from every sort of unjustified swearing. Christ pointed out: "You have heard that it was said to the ancients, 'Thou shalt not swear falsely, but fulfill Thy oaths to the Lord!' *But I say to you not to swear at all*; neither by heaven, for it is the throne of God; nor by the earth for it is the footstool of His feet; nor by Jerusalem, for it is the City of the great King. Neither do thou swear by thy head, for thou canst not make one hair white or black. But let your speech be, 'Yes, yes'; 'No, no'; and whatever is beyond these comes from the Evil One." (Matt. V. 33-37). Here of course, Christ is not excluding requisite oath-taking before civil or ecclesiastical authority, since He Himself employed the same in attesting His pure Divinity before the Sanhedrin (Matt. XXVI. 63) and elsewhere, in witnessing to His Divine Mission (John V, 37; VIII, 16-18). He was clearly indicating that His followers should possess such a reputation for honesty, integrity and veracity that ordinarily any oath of affirmation or negation would be superfluous and hence be elicited by the devil. This doctrine of excellence could not but profoundly impress Christ's hearers in view of the rich tradition of singular reverence for the Divine Name which marked the history of the Chosen People. How thoroughly it affected the thinking and living of Christ's most intimate associates the Apostles, is lavishly documented in the writings of the New Testament. The Gospels, the Acts, and the Canonical Epistles, all sustainedly highlight the theme that it is to "those who believe in His Name" that "He has given the power to become the sons of God." (John I, 12).

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EDITOR'S NOTE: *Mr. Griffin's devotional study of the Holy Name in the Old Testament will be continued next month.*



# YOU AND THE UNIVERSE

by T. E. Holloway

## Part I

### *This Is Your Universe*

Here you are, living on the outside of a sphere that is whirling madly around the sun. This sphere or planet

is your world. Imaginings of scientific fiction writers to the contrary, there is probably no other planet in the universe that is inhabited by intelligent beings, or by any sort of life at all.

It even seems that planets themselves are a freak of nature. The sun is a star that is circled by a number of these spheres revolving about it. Other stars, as far as we know, have no planets. And even those of the sun, except our world, are probably too cold or too hot or have too little water or air to sustain life.

So here you are, on a world that is unique, part of a solar system that is unique. As you learn more about your surroundings, you find that everything has been designed as if by a great engineer. There are forces that you can't understand, such as gravity and electricity. You can use them to your advantage, but you can't explain what they are. These forces obey definite laws that men are just beginning to discover.

Are all these marvels the result of chance, or is there a Great Intelligence that is behind what we call Nature? It seems easier to believe in God than to doubt His existence.

So this is your world, an extraordinary globe that is inhabited by living creatures, some of whom are intelligent beings. It is surrounded by vast solitudes of empty space—empty except for an occasional star or the remains of former stars. In all the universe, as far as we know, there is nothing like your world.

What a rare chance it is that the world is here at all, and that you, a thinking being, are on it! What an opportunity is yours!

Just as the world is unique, so is your age unique. There has never been a century like this. In the past hundred years the outlook of humanity has been completely altered. The poor now have wonders that were beyond the power of the rich a few years ago. The peoples of the world are being brought closer together by the telephone, the radio, television, the airplane and other inventions too numerous to mention. Poverty-stricken and oppressed nations look to the future with a new hope.

In the midst of these conditions that have never existed before, are you to be like a dumb animal, failing to under-

stand what you are and where you are and what goes on around you?

Here is your world. One person can change it for better or worse. You are not George Washington or Thomas A. Edison or Henry Ford or Joan of Arc. But you are you. Nobody else can do just what you can do, to make others (and yourself) happier or more miserable.

At any given moment you are in a certain home or factory or field or office or bus or train or airplane or ship. The way you act at that moment can affect you and others in more ways than you imagine. You can be cheerful and efficient, or you can be sour and careless. If you are the latter, and you happen to be driving an automobile, your ugly humor may be the cause of your death.

Suppose that George Washington were in your place at this moment. He would not be leading an army. He would be you, in your present circumstances. What would he do? We may be sure that he would be thoughtful, religious, intelligent and patriotic.

He might say, "Well, here I am, in the middle of the Twentieth Century. The nation that I helped to found is greater than I ever thought it would be. How God has blessed it! . . . But here I am, given an opportunity to live again. I must learn all about these new things that I see around me—television, airplanes, all sorts of electrical devices. I must determine how government has developed, whether people are more independent and progressive. And I must see what I can do to make myself more acceptable to God. I must try to do something for the people around me, to make my return to the world worth while."

Well, here you are. You are not George Washington. You are you. You are saying, "I must learn, I must understand, I must make myself fit. I must see what I can do to make myself more worthy of my Maker. I must try to do something for the people around me."

### *"There'll Never Be Another You"*

The song writer who penned these words was more correct than he suspected. He wrote as a lover paying a compliment to his sweetheart. But the statement is true of everybody.

No matter who you are, there'll never be another you. Just look about you, even in the same family. Your brothers and sisters, children of the same parents, might reasonably be expected to be much like you. They are not. Each one has his own characteristics.



Scientists say that there are hundreds of possible combinations of the many traits and qualities that a person may have. There are so many combinations, indeed, and so many traits, that each person is distinct and individual. Take even the Siamese twins. Each had his own character and his distinct reactions to the happenings around him.

And so, if there'll never be another you, it's up to you to make the best of that unique being that is yourself. When you are gone, that will be the end on earth of the special person that was you. While you are still here, what can you do to justify God in creating you in just your way?

Are you going to tell Him, "Well, you just made a mistake in creating me like this. If you had made me like Bill Smith or Mary Jones, I might have amounted to something"?

You can't get away with it. Bill Smith and Mary Jones have their own problems. You have yours, and it is your business to solve them to the best of your ability. You may not win wealth and fame, but what do they amount to, after all?

The thing to do is to become the *you* that you want to be, that you ought to be. Maybe you won't succeed, but at least God will know you tried.

Remember what the friends of the dead cowboy wrote on a slab of wood and placed over his grave on the windswept prairie?

"He done his derndest—  
Angels couldn't do no more."

### ***The You You Want To Be***

If there'll never be, in all the history of the world, another person just like you, then you are presented with a problem.

Suppose you should own the largest diamond in the world. Your problem would be to do the best you could with it. You would have experts study it, determine how to get the most out of that exceptional stone. Would any millionaire or potentate buy such an enormous jewel? If anyone would or could, how much would he pay for it? Perhaps more money might be made if you should cut it into smaller stones, and thus make it possible for many persons of lesser wealth to buy. You would consider everything very carefully.

Well, you own something that is better than any diamond—your intelligence, your personality, your character, your soul.

"What exchange shall a man make for his soul?"

Your life is going to last just a few years—or even months or days. Maybe it will end tomorrow. It's nobody's life but yours. Unlike the diamond, nobody else can use it. What are you going to do with that life?

How are you going to solve your problem?

If you are without experience, you may think you can do anything if you try. A school boy may think that it is up to him to choose whether he will be a great lawyer, a wonderful surgeon, a bank president, a college professor, a state governor or a senator. He has only to turn his steps in the right direction, and it will be but a question of time before he is

the head of his chosen profession.

But as you grow older, you begin to see that many doors are closed to you. Some are closed because you simply haven't the ability to be, for example, a surgeon. Others are closed because you haven't the money to open them. You have to use what you have the best way you can.

"It is a wise man who knows his own limitations."

After some years, you will learn what your limitations are. But don't be too quick to surrender. If you want to be a great doctor, and it seems that everything is against you, and yet you *still* want to study medicine in spite of everything—well, maybe you will succeed in spite of everything! Some people win in the face of tremendous odds.

But suppose you don't want to be anything in particular. Here is where a study of your limitations comes in.

If you can't carry a tune and you wouldn't want to if you could, you had better say that you don't want to be a musician.

If you can't argue and you hate to do it, you had better not try the law.

If you can't spell and the use of written words sickens you, you had better not go into the newspaper business.

Maybe you like the open air and plants and animals. Possibly you could be a florist or a farmer.

We of today have all sorts of opportunities that our grandfathers never heard of. Look at all the service people who fix radios and television sets and washing machines and automobiles. Every automobile mechanic that I ever saw seemed to like his work.

No one is as discontented as a person who wishes he had chosen a different profession. They call such persons "round pegs in square holes." Of course it is better not to be a misfit, but a "round peg" can fit himself to the "square hole" if he really tries. If he is in a disagreeable line, and he finds that he has to stay there, he had better learn to like it. Suppose that a potential author finds himself in scientific work. He doesn't like it. But after a while he finds that there are great opportunities in authorship connected with science. There are reports to make, articles and books to write. His scientific training may be a stepping stone to success as a writer.

Here you are with the diamond that you call your intelligence, your character, your personality, your soul. With what you have in hand, you determine how best to use your life.

But, you object, some other people may have diamonds. What I have is only a lump of mud.

Don't let that worry you. There is a place for everything, for everybody. If the world should suddenly become a mass of diamonds, we would all starve to death. But mud provides the world with food, not to mention flowers.

So if you think you are only a lump of mud, you have two things to keep in mind.

First, maybe you are mistaken and you are really a black diamond.

Secondly, if you are a lump of mud, be a *good* lump of mud!



# HOW THE HOLY NAME SOCIETY CAN USE TELEVISION

by Louis C. Fink

**T**ELEVISION, now reaching about half the homes in America, has become a medium that just can't be ignored. There are about 200 broadcasting stations in the United States now, with more opening almost every week. Because it combines the "video" appeal of newspapers and magazines with the "audio" appeal of radio, television is an enormously effective means of getting a message to the public.

But it is also fantastically expensive. Nation-wide network shows think nothing of budgets of \$50,000 a week just to produce a show. Then the sponsor must buy time on local stations, and this time can be anything from \$100 to \$2,000 for thirty minutes in one city.

If a local sponsor wants to produce a program in just one city, he must first buy time on the station. Then he must buy his show, and the simplest way to do that is to purchase one of the many fine films that are sold—comedy, drama, etc.—for local showing. The price varies with the size of the city and runs about \$300 for a metropolis of three-quarters of a million. Next, the commercials must be produced, sets built, announcers hired, production costs paid and advertising arranged. A thousand dollars a week is normal for a half-hour show.

The local Holy Name Society which might want to have a TV presentation finds the cost to be staggering. But are there no loop holes, no way to use TV more cheaply? Yes, there are some ways, and this article will suggest some, together with the ways in which television might help in your Catholic Action apostolate.

The first and most important rule

to remember is this one: "Don't be afraid to ask." If you have an idea for television, ask your local station manager. You may be surprised at the ways he knows to help you.

Strangely enough, there are several methods by which television can be made available *free*! The first is what is called "public service." Every station is expected to include some programs in its schedule which are non-commercial; they are produced purely in the public interest. These programs may be a spot announcement for U.S. Savings Bonds or one of the Treasury Department's half-hour shows for that purpose. They might be an effort by the local school authorities to provide education to the masses, or a discussion of public issues by political leaders, or a panel of doctors talking about health measures.

And they might be something religious. Stations are careful to allot time to the major religions equally; your local station might be able to arrange a broadcast of Holy Mass, or of a Holy Name parade, or present a speaker at one of your meetings. You'll never know until you ask, about public service programs.

One word of caution: don't write letters to the TV station. The people who work in this new medium are like newspaper people; they work fast and usually operate by face-to-face interviews. So arrange an appointment and then call on the man you want to see. Don't call without an appointment; you may find him on the air!

**S**TATIONS sometimes will permit you to run free spot announcements. These are the little ads running from ten to

thirty seconds which you see and hear between programs. The good spots are all sold, of course. A spot adjacent to a big show is worth real money. But sometimes the station has some unsold spots, and if you're trying to publicize a Rally, for instance, they might give you some free.

All you have to do is provide some sort of illustration, and probably pay two or three dollars for a slide which can be used over and over again. You'll also have to provide copy, something for the announcer to say while your slide is on the screen. This copy can change, or it can remain the same. Keep it brief, and make it match the time. If the station gives you ten seconds, don't write a 60-second speech. You'll have to figure carefully and conserve your words; about 170 words a minute is a good rate for estimating purposes.

It's only fair to say that if you have any money at all for advertising, you should plan on spending something on television. Don't expect everything for nothing, any more than you would from a newspaper or radio. Perhaps the least expensive form of TV advertising is what are called "identification spots"—little ten-second announcements with the station's call letters on your slide.

The third form of free television advertising is one of the best of all. Practically all stations have one or two local shows run by a popular local announcer. This may be a man or a woman who interviews local celebrities. Since there are just so many celebrities in every town, the program soon runs out of people to interview, and the producer is always looking for some interesting person. It may



well be that the program would be very happy to have your Holy Name president appear as a guest.

The way to find out is to study the TV schedules in the paper. You'll soon find some local show of the type I've mentioned. Get in touch with the announcer or producer and make your offer. If you get an acceptance, send down your best man. That may not always be the president; it should be someone with a real personality, able to talk in an interesting manner for a few minutes without being scared to death. Since television is visual, bring along some photographs or posters. They'll relieve the monotony of the interview.

And be sure to get a notice out to all your members! They'll want to see the program, and the station will appreciate the help.

**Y**OU MIGHT wonder just what to do with television. How do you work it into your program of Holy Name activities?

It seems to me that television is a fascinating, potent medium, for two purposes. First, it's the ideal way to bring to the public your religious life. Broadcasting the Mass or Benediction or Vespers is a wonderful means of telling non-Catholics that our ceremonies are beautiful, meaningful and inspirational. We can't get them into our churches, so let's bring the Church to them. Your pastor must be consulted, of course. Some pastors still do not approve of broadcasting a Mass, and your church may be ill-equipped for television cameras and microphones. It takes a powerful amount of equipment!

But these objections certainly do not apply to your Holy Name parade or rally. If its function is to be a public demonstration of faith, you want as many people as possible to see the parade. If you have a really good turn-out, your parade ought to be real news, the biggest thing in town. So why shouldn't the TV station cover it? Tell your publicity chairman to send out a news release to the stations

as well as the newspapers. Then offer to help them in setting up their camera at some good vantage-point for seeing the parade.

The second function of television advertising, it seems to me, is the promotion of your public events. It's not suited for building membership; you can't expect a station-owner to run announcements of your next Communion Breakfast. But if you have an outstanding speaker on the program, the TV newscaster might want to know about him. (Some newscasters will actually do interviews for broadcasting later.)

It's when you come to something like a barbecue or a card party or a dance, that television ought to help

you. Look on TV as just another medium of public information. You'll send an article to the newspapers and to the radio, if you're alert. Send one to the television station, too.

Then follow through with my suggestions for spot announcements or interviews mentioned at the beginning of this article. If you're going to publicize your affair, use every means you can. Posters, newspapers, letters, announcements from the pulpit. Sure, these are the standard media.

But use the most modern of all, too. Use television. Don't be afraid of it. It's simple when you learn a little about it.

And it can do your Society a world of good.

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## The Things They Miss

*(Continued from page 4.)*

their own. But I have heard many otherwise interested non-Catholics say, "What I don't like about your church is you don't sing like we do."

**T**HE THIRD SENSE of loneliness which oppresses converts is the lack of active participation in the services. The Mass, as it is celebrated in most church, does not permit participation by the congregation, and yet this was not the case in the early Church. In this instance we would do well to go back to Church liturgy and apply it to the Mass.

Somehow in these United States, Catholic people took to saying the Rosary during Mass. Some follow a guide in "Prayers For Mass." One participates far more intimately in the Holy Sacrifice of the Mass when the Missal is used. Our pastor has for many years urged the congregation to follow the Mass with a Missal and encourages the public responses, generally reserved to altar boys only in other churches. The Mass is twice as interesting, humanly speaking, as well as doubly inspiring when the people go along with the priest, understanding everything he is doing and about to do, responding aloud

to the Mass prayers. This provides for the participation in Divine Services which converts miss in all too many parishes. It is the way we were meant to assist at Mass. The priest is not alone in offering the Holy Sacrifice, the people also have their offering to make. If every Church would have at least one Mass each Sunday for the benefit of converts and those Catholics who prefer to participate as completely as possible in the Mass, much good could be derived and the custom might grow once again.

Sure, there are things which converts miss in our Church. Naturally. But they can be supplied for, in great part, for the mutual benefit of all with just a little effort and revision of thinking. Then such a letter as this one would not appear in our diocesan papers, "Dear Editor: So right is the LONESOME CONVERT writing a recent 'Letter To the Editor.' The only time one sees a priest is on the altar, in the confessional or when he comes to collect money. Some souls are lost because of lack of closer contact."

It is not enough to make converts, in fact it is wasted effort unless we *keep* them. To do so we've got to think of their feelings too.



# HIS NAME CONTINUETH

V. F. Kienberger, O.P.

**W**HEN Napoleon was banished to the rocky fortress of St. Helena he gradually turned his thoughts to the vanity of neglecting religion. Conversing with his friend, Montholon, he said: "There have been but three great generals in the world, Caesar, Alexander and myself. In spite of all their exploits, Alexander and Caesar are now but mere names. Who loves them now? So it is with myself. My memory will live perhaps fifty or sixty years in the hearts of some brave men, and after that no one will love me. There is only one Person who is still loved on this earth after eighteen centuries. That person is my Redeemer, Jesus Christ. Oh! Montholon, permit me to state that I know something of men but I tell you that Christ Jesus was more than a man. He was the God-Man. And His Name shall endure!"

In the dim twilight of the Old Testament, Jehovah had decreed to deliver the chosen people from the bondage of Egypt. The first step in achieving the deliverance of the Jews was telling them His Name so that they might know, love and honor their Divine Deliverer. Moses was sent by the Most High to deliver Israel from the Egyptian yoke. He obediently accepted his vocation and humbly spoke to God, saying, "If they should say to me, 'What is His Name?' what shall I say to them?" God said to Moses, "*I Am Who Am. . . He Who Is*, hath sent me. . . The Lord of your fathers, the God of Abraham, of Isaac, of Jacob, hath sent me to you: This is my name forever" (Exod. 3, 13-15).

Again, when God seemed to have forgotten His promise to deliver the chosen

people from Pharaoh's tyranny, Moses returned to God and questioned Him regarding His delay. Jehovah answered, "I am the Lord, that appeared to Abraham, Isaac and Jacob, by the name of God Almighty; and my name Adonai I did not show them" (Exod. 6:2-3).

Moses related the sacred words of the Almighty to the Israelites but they did not listen to his pleading by reason of their anguish of spirit. Nor did Pharaoh hearken to Moses and his brother Aaron, whom He sent to obtain deliverance of Israel from the Egyptian ruler.

Jehovah had begun His first work of freeing the Jews from slavery by assuming a new name. That sacred name was a name of majesty. The voice of the psalmist had sung: "Let his name be blessed forever more: his name continueth before the sun." (Ps. 71:19).

The name of God Almighty is also a name of power. After the sixth plague which God had sent upon the Egyptians because of their ruler's obstinacy, He bade Moses to speak to Pharaoh in His stead, "Now I will stretch out my hand to strike thee . . . that I may show my power, and that my name may be spoken of throughout all the earth."

God's name is a name of terrifying power. The Psalmist assured his people, saying, "In Judea, God is known. His Name is great in Israel . . . His abode is in Sion. There He hath broken the power of the sword" (Ps. 75:1-4).

The terrifying power of God caused the plagues which afflicted Egypt because Pharaoh kept thwarting the plans of the Almighty for the deliverance of the chosen people. Darkness such as might be felt by the hand, fell like a pall upon

the entire land of Egypt. Boils afflicted the Egyptians—all the first-born died, from the heir of Pharaoh, to the eldest son of the lowliest subject—"the handmaid that is at the mill, and all the first-born of beasts" (Exod. 11:5).

**F**INALLY the terrifying power of the Holy Name made the obstinate Pharaoh quail, for his first-born was dead. There was not a house in the land in which there did not lay one dead, the eldest male of the family. The awful power of God forced the ruler to bid Moses and Aaron to take their people, and sheep and herds and depart. And the Lord's Providence encompassed Israel. His power went before them as they marched "to show the way by day in a pillar of a cloud, and by night in a pillar of fire, that He might be the guide of their journey" (Exod. 13:21).

The avenging power of the Most High is shown by the protection He afforded Israel as Pharaoh and his soldiers pursued the Israelites. The Egyptians, sensing their dangerous position said, "Let us flee from Israel: for the Lord fighteth for them against us." And as they fled the miraculously parted waters of the Red Sea closed upon them "and the Lord shut them up in the middle of the waves" (Exod. 15:27).

Members of the Holy Name Society recall the fearful reverence paid the dread name of God Almighty by Israel. They dared not speak the awful name Jehovah. It ceased to be uttered until its true pronunciation was forgotten. The sacred term, Adonai, signifying Lord, was substituted for the ineffable Holy Name, Jehovah. As the Name of God is the symbol of the Almighty Himself, so to It is attributed all power which belongs to God Himself. The same is true of God Incarnate, the Son of Mary. Accordingly, St. Peter invoked the powerful name of God's only Son when he cured the lame beggar in the Temple, saying "In the Name of Jesus Christ of Nazareth, arise and walk. And leaping up, he stood and began to walk" (Acts 3:6). Surely "His Name continueth," in power.



# ISLANDS

## NEWS AND VIEWS

Harry C. Graham, O.P.



H. C. GRAHAM, O.P.

*Blessed John of Vercelli, pray for us.*

On December 1 we closed the third novena in honor of Blessed John, our founder, on his feast day. It was the most successful Novena that we have had. Many people have written in telling us of the graces and blessings that they have received, attributing them to the intercession of the Father of the Holy Name. January is the month of the Holy Name, as you know, so we ask our readers to pray particularly in this month for Blessed John's early canonization. We feel sure that if enough Holy Name men pray constantly for this objective, that Blessed John soon will be canonized. We urgently ask your prayers during the month dedicated to the Holy Name.

### Thank You

Here we wish to thank sincerely one

of the great leaders of the Holy Name Society, Monsignor Joseph McCaffrey of the New York Archdiocesan Union. For the last twelve years, the good Monsignor has been the Archdiocesan Director of the New York Holy Name Union. He did a splendid job for the Society in the Archdiocese.

Many times it has been our privilege to go through the Archdiocese with him, speaking on the Holy Name. He was an enthusiastic leader, and the effects of his work are manifest. We sincerely regret that because of his many duties, he has been unable to continue his work with the Archdiocesan Union and is now retiring. We shall, however, never forget the work that he did for the New York Union. He gave it an impetus that New York had never previously known. We thank him and sincerely hope and pray that God, in His goodness, will reward him for it.

To you, Monsignor Joe, I wish a sincere thank you and God's blessing in all your work. To Father Vincent J. Brosnan, pastor of the Church of St. Emeric and the new Director of the New York Union we offer all the facilities of the National Headquarters and place them at his disposal. We are confident that one day the Society will find itself as lovingly indebted to him as it is presently to Monsignor McCaffrey.

### Hawaii Convention

By the time this issue of the *Holy Name Journal* reaches its readers, this writer will be in Hawaii. There, during mid-January, a three-day Holy Name

Convention will be held. Of all the trips that I have made, none has been more exciting in the anticipation than this trip to Hawaii. The Islands have a very active Society and perhaps my presence there will help give even greater impetus to the movement. In the February or March issue I shall make a more detailed report of my visit to the Islands. Till then, "Aloha."

### Speaker Dies

On December 13, the Honorable Joseph M. Foley was addressing at their Communion Breakfast the members of the Holy Name Society at Saint Mary's Church, Long Island City. Mr. Foley was Deputy City Tax Commissioner, a graduate of Fordham Law School and a splendid speaker. During his address he was suddenly stricken with a heart attack and died almost immediately. To him and his family and friends, we express our heartfelt sympathy. Do feel assured that he, for honoring the Holy Name as he did on so many occasions, will surely enjoy for eternity its love and blessing. May his soul rest in peace.

### 1954

This column, as well as all the Fathers at National Headquarters, wishes to extend to the Spiritual Directors and members of the Holy Name Society greetings for a happy and blessed New Year. May each of you enjoy all of God's blessings and graces. We ask you to continue the good work in honor of the Holy Name. We feel certain that God will bless you for anything that you do in honor of



His Holy Name. It is our fervent prayer that these blessings shall be yours.

### Congratulations

Here we extend our congratulations to the Most Reverend Joseph G. Berry, D.D., the eighth Archbishop of the Archdiocese of Halifax, Canada. Long has he been an ardent Holy Name man, and we feel certain that under his guidance, the Holy Name Union of Halifax will make great progress. For many years past, the Holy Name Society of Halifax has been very active. We feel certain that under the new Archbishop the Union will increase its activity. To him we offer our sincerest congratulations.

### Newark

Years ago when the Diocesan Union in Newark was in its infancy, the Right Reverend Monsignor Henry J. Watterson was a prime mover in promoting the Society. Recently he was appointed the new Spiritual Director of the Union. It was my privilege, late in November, to assist at the Semi-Annual Convention of the Diocese. As usual the Monsignor gave a very splendid address. When the history of the Society is written for the Newark Archdiocese, he, together with the Right Reverend Monsignor Murphy, will receive well deserved praise for their efforts in promoting the Society. To the new Spiritual Director we offer all facilities of National Headquarters to help in their work.

### Georgia

In Marietta, Georgia, the Holy Name Rally was held. Reverend Andrew Walls, S.N., pastor of Saint Joseph's Church and Spiritual Director of the Society in the Atlanta area, is to be congratulated for the success of the rally.

### Alabama

At the Holy Name Convention held in Birmingham, Alabama, Mr. Clarence Goban, K.S.G., was appointed president of the Society for the Mobile Diocese, by His Excellency, Most Reverend Thomas J. Toolen. Mr. Bogan has long been associated with the Society and has done splendid work and deserves

the honor accorded to him by the Bishop. At the Convention, attended by more than two thousand men, Bishop Toolen gave the principal address. He warned our Catholic men, particularly Holy Name men, about being neglectful in reference to their spreading the ideals of the Society and the objectives urged by the Catholic Church in regard to their spreading and promoting the ideals of Christ. He urged the use of "salesmanship" to increase membership in the Holy Name Society and asked the members to become active in all phases of the work of the Church.

### Belleville Reorganization

On November 29 the Eldorado Deanery Holy Name Society was reorganized. One hundred and fifty members and clergy were in attendance to elect officers and plan their activity calendar for 1954. Saint John's Parish was the host to the reorganization meeting. From the enthusiasm shown and the number in attendance it gives every indication of being a splendid Society.

### Boston Family Communion

On January 10, under the sponsorship of the Holy Name Society, the greatest number of Holy Name families ever assembled for a spiritual objective are expected to attend the Family Communion Sunday. The Archbishop of Boston is attempting, through the Communion of this Sunday, to counterbalance the activities of those who by divorce, immorality and such evils of our day oppose the harmony of family life. Under the direction of Father McElroy we are certain that this Communion Sunday will be a great success.

### Cleveland Monsignor

During the month of January the Cleveland Society will hold training schools for officers in the various deaneries. Father Edward Halloran who recently has been elevated to the rank of Monsignor has done splendid work for the Society in the Archdiocese. We congratulate him not only on his new title, but also on the achievements of his Holy Name work.

### Ottawa

The Holy Name Union of Ottawa held its Annual Meeting following a Holy Hour during which the officers of the Union were elected. The meeting was held at Saint Bridget's Church. Saint Bridget's Church brings to mind the former Director, Monsignor Manley, who since has passed to his eternal reward. It was under his direction that the Holy Name Society was reorganized and rejuvenated in Toronto.

Be  
Loyal  
Ever,  
Say  
Silently  
Every  
Day:

Join  
Our  
Holy  
Name

Order  
For

Vowing  
Early  
Rightful  
Canonizing  
Else  
Losing  
Lively  
Interest

Pray  
Regularly  
And  
Your

Fervor  
Ought  
Reward

Ultimate  
Sainthood

A client of Blessed John's sent this to Headquarters. I believe it is well worth reading and giving it some thought. We pass it on to you for all of its worth.





Purse net, with catch of menhadens, is ready to be spilled on deck of seiner. After all the nets have been lifted

aboard, tons of fish will be packed into hold and ship will return from many miles at sea to home port, San Pedro.



Cardinal McIntyre, with pastor of fishermen's parish, Msgr. George Scott, and parishioners, admires seiner model.



During annual Fishermen's Fiesta, rose bouquets are dropped into water to commemorate men lost at sea.



# Fishermen's Parish

**W**HEN THE MOON is down and ocean waters run quiet off San Pedro Harbor, the Saints put out to sea.

The Saints are rugged little fishing boats—the St. George, St. Christina, St. Rita, St. Louis, St. Augustine, St. Raphael, St. Teresa, to name a few—which make up part of the California sea city's huge commercial fleet of purse seiners, the largest in the world.

It's a big fleet, somewhere between 200 and 250 purse seiners and tuna clippers, and both San Pedro and the harbor city's Mary Star of the Sea Parish are proud of their fishing armada. The tanned crews and their stubby craft contribute an estimated 1,000,000,000 pounds of fish annually toward the \$270,000,000 business done every year by the harbor's canneries. The area supplies 30% of the world's tuna and a staggering 90% of America's sardines, despite recent shortages of the elusive sardines in southern California waters.

Besides being of great size, this is a Catholic fleet, the great majority of the husky Italian, Yugoslav and Portuguese fishermen and their families being parishioners of Mary Star of the Sea. There's an old European proverb to the effect that "no one goes to the sea who doesn't believe in God."

To this sentiment the men who make their living from the Pacific waters from northern Point Conception downward to the Mexican border subscribe, for the parish has grown through the faith and work of fishermen and their wives and children from a tiny sea-parish at its dedication

in 1889 to one of the largest parishes in the United States today, with over 20,000 parishioners.

The strength of these men is in their Faith, and their Faith is mirrored in the parish motto appearing over the entrance to the church's sanctuary: *Stella Maris, Ora Pro Nobis*, "Star of the Sea, Pray for Us." Religion is something vital to these people, something they must have to sustain them through a year in deep ocean waters, a year that could easily be filled with misfortune and accident, perhaps even death.

Take the case of Johnny Zankich, for example.

Johnny, according to Monsignor George M. Scott, pastor of Mary Star of the Sea, had listened time and again to the stories of his Slavonian parents of how fishing boats in the old country were blessed each year to ask God's help for the year ahead. Life was uncertain on waters off the Dalmatian coast, and as strong, simple people Johnny's parents and their parents had directly and publicly placed their protection in God's hands.

Years later, as a southern California fisherman John had an idea, and took it to Monsignor Scott. We have many boats, why can't we have a blessing of our own, Monsignor? Why can't the fishermen here ask for God's help during the year's work, as our parents did when they went to sea?

The priest was more than cooperative and in 1949 Johnny Zankich's idea came to life: the formal blessing of the biggest fleet was incorporated as the climax to the city's annual Fishermen's Fiesta.



Mary Star of Sea parishioners carry a statue of the Blessed Mother during dockside religious ceremonies as

crowds watch procession. Flag-draped boats whose masts show behind crowd were blessed by Cardinal McIntyre.



This year's Fiesta, the seventh, was the most colorful to date. A Solemn Mass of Thanksgiving presided over by James Francis Cardinal McIntyre took place in the 64-year-old church.

Over 150,000 spectators saw the pageantry of the Blessing of the Fleet at the docks by Cardinal McIntyre, the strewing of roses on the waters by fishermen's daughters in memory of those who had lost their lives at sea, then the colorful 10-mile parade of flower-decorated boats.

But the life of a fisherman is more than parades and religious ceremonies and tradition. It's work—real, solid down-to-sea work.

The average purse seiner puts out to sea at late afternoon in preparation for the night's fishing. The reason they go to sea late in the day is simple: at night it is much easier to spot schools of fish in the water. Water contains phosphorous and the motion of fish through the water can be easily made out on a dark night. The mastman, or look-out, is in a crow's nest some forty feet above the deck. On a particularly dark night in clear water he can spot the outlines of schools of fish as far down as ten fathoms or sixty feet.

"Sometimes we get fooled, too," says Nick Pecoraro. "More than one fishing boat has lowered its nets over a boulder on the ocean floor thinking it was a big school."

Modern innovations have made little headway in the fishing industry, says Nick. Some boats are now equipped with fathom-meters and sound devices but the best the new gadgets can do is indicate something is ahead in the water: the instrument isn't invented that can tell the type of fish.

Once a school of fish has been located, the wheelman—usually the skipper of the boat—goes after the fish, being careful to keep the school on his port or left side, a tricky

bit of seamanship in itself. The boat gradually catches up to the school, drawing ahead about twenty feet or so.

Then things start to happen fast.

A heavy skiff, manned by two fishermen, rests on the stern of the seiner, attached to the boat by a heavy net cable. At the time-honored fishing signal "Mola!" (Slavonian for "let go!"), the skiff slides into the water as the boat's skipper suddenly swings his boat in front of the fish. The heavy skiff remains almost stationary in the water as the fishing boat circles the school, all the time paying out the net. When it has circled back to the skiff and ties up to it, the cable is fastened to a winch aboard the seiner and the order to "purse up" is given. Machinery aboard pulls the net together, closing it at the bottom. Then comes the big job of scooping the squirming fish aboard into the boat's hold with shovel-like tools called "brailers."

Lots of bad luck can appear at this stage, like a resentful whale or shark trapped in the net. Then look out for trouble, says Nick. Sharks, sting rays, whales or seals usually mean ripped nets. If too many fish are caught in the nets, as was the situation with St. Peter on the Sea of Galilee, the nets have to be "cut" or pocketed off and unloaded one section at a time to prevent tearing.

A local record was set recently in over-all tonnage, in time spent catching the fish, and in total money made off the catch itself. It was a Saint boat which made the record, too—the *St. George*. In only 20 days of fishing the boat and its crew caught some 177 tons of bluefin tuna, a catch that netted each man close to \$2800!

But records or no records, weather or no weather, the fishermen at Mary Star of the Sea know they need all the help they can get from God and the Saints.



A Solemn Pontifical Mass, giving thanks to God and also beseeching Him for protection of the fleet during coming

season, was presided over by Archdiocese's Cardinal McIntyre in the 64-year-old Mary Star of the Sea church.



# LABOR-MANAGEMENT JOTTINGS

*"Capital cannot do without Labor: Labor cannot do without Capital"*

—POPE PIUS XI

by **Charles B. Quirk, O.P.**

**A**MONG the many controversial sections of our present labor legislation the legal techniques provided to prevent "emergency strikes" seem to make the most sense to the average person. Briefly, the procedure is this. Given an actual or threatened tie-up in one of the nation's basic industries, the President asks for a preliminary investigation of a fact-finding board. The function of this group is to report back to the Chief Executive the objective matter of the dispute with recommendations for future Presidential action. If the President feels that the gravity of the situation requires it, he then asks the Attorney General of the United States to invoke an injunction against both the union and management involved. The prohibition against striking—or the lockout—endures for eighty days during which time further attempts are made to resolve the impasse. A few days before the injunction terminates a secret poll of the strikers is conducted with the objective in view of determining whether the rank-and-file membership is willing to accept management's final terms. If the strikers refuse to alter their stand on the issues within the entire eighty-day period the injunction is removed and the strike—or lockout—is resumed.

## The Loopholes

The thinking behind this preventive measure can be reduced to these almost naive convictions. Given enough time, industrial relations disputes will yield to sweet reason. Especially should this be true when the contemplated strike or lock-out would have a disastrous effect on the whole nation. Furthermore, the rank-and-file

membership is really not in sympathy with this sort of strike and goes along only because of pressure or the iron-discipline of labor leaders. Finally, defiance of the injunction by a union would subject it to court action that could bankrupt its treasury.

During the five years of its operation American unions have discovered that this legislation is literally shot through with loop holes. Contrary to popular opinion, no labor leader wants to order a strike. He has too much to lose if the strike fails. Consequently, when a strike is resorted to it is a clear indication that every possible angle has been exhausted in the previous collective bargaining negotiations. To force further deliberations either merely suspends the inevitable work stoppage or brings the Government into the affair to impose unrealistic demands upon both the union and management. In short, real collective bargaining is no longer possible after the injunction has been invoked.

Although most people attribute arbitrary power to labor leaders in general—and in some few instances they are quite right—no union official can either win an executive position or hold it without the support of a majority of his fellow unionists. Quite apart from the merits of any specific dispute, then, the fact remains that no union strikes unless there is a clear indication of majority approval by its rank and file membership. The secret poll has been and will continue to be a futile device.

There is also the now historical tactic of John L. Lewis. Since the law contains no strict definition of the term "Strike," a work stoppage can be

executed without violation of the law itself. It will be remembered that a few years ago Mr. Lewis's miners simultaneously decided to treat themselves to a "vacation." Although the effect of the "vacation" was a creeping paralysis in the nation's basic industries, neither the individual miners nor their union could be prosecuted for exercising their right to work or not to work.

Finally, there is the practical consideration of supplying qualified workers in those industries that are struck by unions. Assuming that the strikers defied the injunction and refused to return to their jobs, the tie-up in a strategic industry could not be resolved by placing other non-union workers in their jobs. Obviously few people would risk their lives or property riding behind the amateur engineer in a train cab. Or, for that matter, few men would dare to descend into the coal mines vacated by experienced miners. The only possible alternative to all this would be to force the strikers into the military service and then command them as soldiers to obey orders. But even the late Mr. Taft refused to go along on this extraordinary application of Congressional power.

## I.L.A. Action Reveals New Weakness

During the hearings that preceded the passage of the Taft-Hartley Act each of the above possibilities was brought to the attention of the Congressional committees. That they became actualities under the Act surprised no student of American industrial relations. The jurisdictional dispute on the nation's waterfront, however, poses a problem in the execution



of the law that few foresaw in 1947. As we prepare this column for the January issue of the *Holy Name Journal* the threat of a Christmas Eve tie-up in New York harbor is very real. The eighty-day federal injunction expires on December 24, following the enjoined strike of longshoremen to resume. At the moment all efforts to resolve the issues at stake have been fruitless and paralysis in the shipping lanes seems inevitable.

Basic to the current difficulties on the Manhattan docks is the attempted clean-up of the racket-ridden independent longshoremen's union. In pursuit of this objective both organized labor and government are engaged in a cooperative effort. The American Federation of Labor, having expelled the incumbent I.L.A. from its ranks, chartered the new I.L.A.-A.F. of L. to contest the organizing jurisdiction of its old affiliate. The New York-New Jersey Waterfront Commission was created to bring the power of the law to the aid of the reformers. Both measures, however, have further complicated an already confused situation. And for these reasons.

The formation of a new union in itself, solves nothing. The important thing is, first, to swell its membership with unionists of the expelled local and, then, to gain bargaining rights for the whole dock area. Although claims have been advanced of great defections from the I.L.A., no truly authentic count is possible until a National Labor Relations Board bargaining election is held. However, the peculiar working habits of the longshoremen mark the determination of eligibility to vote extremely difficult. In the event of an election two further complications can arise. Already, the legality of the Waterfront Commission's methods have been challenged by counsel for the expelled union. Against this background it is quite possible that a N.L.R.B. election victory for the A.F. of L. might be contested before the United States Supreme Court, with the consequent de-

lay that this action would entail. Granting the possibility that the I.L.A. will not bring its case before the Supreme Court, the ingredients of full-scale warfare on the docks still remain. Inter-union antagonisms can and undoubtedly will flare up with inescapable impact on the movement of ships. All in all, the whole situation is a first-class mess which the Taft-Hartley Act neither envisioned nor can solve.

#### Possible Remedial Measures

Starting from the premise that nobody, as yet, has advanced a com-

he proposed what seems to be the only feasible technique.

Since the interdependence of our national economy makes work stoppage in a basic industry a national crisis, it seems that workers in these areas should not be allowed to exercise the right to strike against the public. If unions within these industries are to be deprived of their most effective economic weapon against management, however, some equally compensating privileges should be extended to them. It would follow, then, that each employee in an essential industry would be entitled to special status. For instance, an electrician in the steel industry might be given an extra week of vacation with pay; his pension could be more generous than that of an electrician in non-essential industry; profit-sharing could be guaranteed to all workers in basic industries. On the issue of straight-time earnings each industry would have a board of review. Periodically, the industry's wage structure would be examined and brought into proper relationship with comparable wage patterns in non-essential industries.

The effect of this approach to the problem would seem to be twofold. It would make collective bargaining within essential industries a tripartite relationship in fact. Negotiations between unions and management would automatically include the public. Whatever commitments were made by either party necessarily would be made with a mutual awareness of what the industry's financial position could warrant at that time. It would be a novel form of collective bargaining, to be sure. But it should be tried. Furthermore, employment within these industries would be attractive to workers whose prime consideration is security. Actually, the elaboration of the Schlichter proposal as we have presented it here bears a close approximation to the "Industrial Council Plan" of the Papal Encyclicals. As such it would represent another step toward the realization of social justice in the American enterprise system.



pletely satisfactory answer to the problem of strikes in essential industries, and convinced that present legislation is futile we believe that the proper approach to the matter has been suggested by Professor Sumner Schliter of Harvard University. Six years ago this outstanding economist analyzed each proposal offered by legislators concerned with formulating amendments to the Wagner Act. Some ideas he found to have partial merit. Others were utterly ridiculous and displayed tragic ignorance of fundamental realities in American industrial relations. Rejecting each in turn,



# Blessed John of Vercelli

by Paul C. Perrotta, O.P.

*Tender regard for his home priory moves the Master General to obtain for it the most treasured relic of St. Thomas Aquinas. John is gladdened over the reign of the first Dominican Pope, but is soon again burdened with difficult Papal commissions and the problems of national frictions.*

## CHAPTER XI — CONCILIATOR

### 1. The Angelic Cord

TOWARDS the end of 1274, John left Lyons after his monumental work there for the Church and the Order. In the early days of 1275 he was in Genoa, from which place he went north again to his native region to spend the rest of the year amid his beloved mountains. He did not remain idle, for he had many convents to visit and much Order business to attend to, but here was a delightful opportunity for him to restore his health and revive his spirit amid the beautiful landscape of the place of his birth. It was the last time he was to see Vercelli.

As a mark of his affection for the convent of his native region and of the name he bore, he determined to give it a priceless gift. When the Angelic Doctor died at Fossa Nova in the previous spring on his way to Lyons, there had been found on his body the miraculous cord with which the angels had girded him after his triumph over temptation in the prison of his family castle many years before. It had been given to Aquinas with a pledge that never more would he be tempted to impurity.

The cord, together with the reply the great doctor had prepared against the Greeks for use in the Council, was sent to Lyons after the death of Saint Thomas. The masterly reply was used

effectively to settle the Greek schism, while the cord was given to King Philip of France out of respect to him as temporal host of the Council and in grateful memory of Saint Louis, his father, who had been a firm friend of Saint Thomas. In turn, Philip gave it back to John, feeling that it properly belonged to the Order. John, thereupon, determined to give it to the convent in Vercelli. Here it is venerated to this day.



ST. THOMAS AQUINAS

Devotion to this cord of St. Thomas Aquinas has sponsored, especially through the Angelic Warfare Confraternity, a beautiful piety among the young called the Militia of the Angelic Warfare. Cords imitative of the cord of Saint Thomas are blessed and worn about the waist to protect the youth against temptations to impurity. Thus the Angelic Doctor still inspires our youth to the angelic virtue of purity.

After his stay at Vercelli, John journeyed to Bologna, where the General Chapter assembled, June 11, 1275. There was a dispute as to whether or not the large provinces should be divided. In a spirit of compromise it was determined to keep the provinces territorially intact but to relieve the provincials by creating vicariates. A sharp order was issued to all brethren not to engage in politics. The situation in Italy had worsened. When the chapter opened, three thousand Bolognese had been killed in a battle with Faenza and Forli, so vicious had become the partisan spirit.

In his customary letter to the whole Order after the chapter, John included the virtue of good speech among the many to which he inspired the brethren:

Let your conduct be in harmony with your preaching, so that the tongue working in



agreement with the hands might render more efficacious your public activities. Thus will the seeds of preaching not remain sterile. Follow the path of that peace which the Savior has left us here.

**A**FTER a stay of almost eighteen months, Pope Gregory had left Lyons in April and was proceeding by slow stages through France, Switzerland and Italy. When he reached Arezzo, he was ill and died there, January 10, 1276. Only three cardinals were in attendance, chief among them, Peter of Tarantase. In obedience to the regulations laid down by the recent Council, all the cardinals met in conclave ten days after. On January 21 the first ballot was taken, and it showed that Cardinal Peter of Tarantase had been elected. The Church had her first Dominican pope, who took the name of Innocent V. He chose as his motto the verse from Psalm 24, *Oculi mei semper ad Dominum*, "My eyes are ever towards the Lord."

John was near Arezzo when he heard the great news. He and the whole Order felt intense joy at the promotion of a son of Saint Dominic to the throne of Peter. John hurried to Arezzo to pay homage to the new pontiff. It was a touching scene to see John, who had been the superior of the new Pope, kneel humbly before him.

Likely at John's suggestion, the Pope passed through Viterbo on his way to Rome. The General pleaded anew for the body of Clement V. The curia there was still obstinate, refusing to yield the body to the Dominicans despite the clear provisions of the will and the order of Gregory X. Innocent V personally saw to it that the body of the great benefactor of the Order was transferred to the Dominican church of La Quercia where a stately tomb was erected in his memory. The Pope reached Rome and was solemnly crowned in Saint Peter's on February 22.

John then approached his former subject for one personal favor, namely, to be absolved from his office. For twelve years he had headed the Order, spending himself without stint for its welfare. He was tired, his health was failing, and

for retiring he had the example of all his predecessors. All of them, including Saint Dominic, had begged for dismissal. It had been denied to Saint Dominic and to Blessed Jordan; the Order had granted the resignation to Saint Raymond, but regretted it promptly and had passed a constitution forbidding acceptance except for obvious incapacity. Humbert's resignation had been accepted for that reason. John was now seventy-five years of age, but far from incapacitated. The Pope, who knew the spirit of the Order, determined not to act himself but to leave the matter up to the Order. Since the next chapter was to meet at Pisa on May 24, he wrote it a letter empowering it to make the decision. The chapter denied the request, hence John was constrained to continue as General.

**A**MONG the acts of the chapter were a recommendation for an unflagging religious spirit, the non-multiplication of small houses, prompt punishment of scandalous behavior and the organization of workers for a new crusade. The Pope had expressed his wish to undertake another crusade despite the failures of the previous attempts to redeem the Holy Land, wherefore John and the entire Order pledged him their loyal support. In his customary letter to all the brethren following the chapter, John paid high tribute to the Pope, their Supreme Pontiff and yet their brother. He inculcated as well a spirit of obedience to local bishops:

As we are all united by bonds of charity, we profess ourselves devoted to the prelates of the various churches who for their high office and for their great authority have a right to our reverence and honor.

The first Dominican pope gave a promise of a glorious reign. Superbly fit for his high office, he set into immediate motion wise plans for a new crusade, the reconciliation of Italian cities and for executing the decrees of the Council with respect to the Greek Church. He bid fair to restore for the papacy the power and the prestige enjoyed by In-

nocent III. However, God disposed otherwise. On June 22, he was dead after reigning only five months. The unaccustomed heat of Rome, so severe that year as to cause an epidemic of malaria, carried him away in the vigor of health.

When John heard of the tragic death, he hurried to Rome to assist at the funeral, which took place in St. John Lateran. On July 11, the cardinals met and elected Ottobono Fieschi of Genoa, who took the name of Adrian V. On being named, much to his surprise, he declared: "You have elected not a Pope but a dying man." Adrian was right, for he died within a month. To escape the malarial heat of Rome, he had sought refuge in the cool hills of Viterbo, but the epidemic sought him out even there. At Viterbo, the cardinals met to choose a successor.

Adrian had been one of the cardinals in opposition to the regulations of Gregory X concerning papal elections. He had openly expressed his determination to revoke the acts of the Council, but had had no time officially to issue a document to that effect. The cardinals felt that the regulations were not obligatory on them in view of Adrian's private determination to abolish them, while the populace believed they should remain in force. These divergent views created a wretched situation. The people gathered to denounce the cardinals for refusing to be shut in conclave.

So angry was the demonstration that the cardinals determined to prepare a document attesting that Adrian had changed the regulations. They ordered Peter, Archbishop of Corinth, to read it to the people, and for greater assurance of success, they asked John, beloved of the people, to accompany him. John went, taking with him John of Varaschi, a native of Viterbo, who was Procurator of the Order. The people, however, would have none of the cardinals' attempt to explain a position so clearly at variance with their will. They broke up the procession of the Archbishop, sent the two Dominicans unmo-  
lested to their convent, but beat up the

(Continued on page 32.)



# the current scene

frank j. ford

## Sensible Approach

In a recent appearance before the Senate subcommittee investigating juvenile delinquency, Monsignor John O'Grady, secretary of the National Conference of Catholic Charities, lauded the Chicago Back-of-the-Yards Council for its methods in tackling the problem. "Here," noted Monsignor O'Grady, "is an organization that includes people of all religions and all national ties, business and labor groups, coming together for planning on a neighborhood basis and also on a block-to-block basis. They do not deal with juvenile delinquency as an isolated problem. It is part of an overall neighborhood approach.

"What is needed is a complete re-orientation of the social programs of American communities—based on neighborhood self-help. Juvenile delinquency is one of the symptoms of the disorganized neighborhood. Heretofore, studies of U.S. family life have placed too much emphasis on the purely pathological family, whereas the normal family should be studied, too.

"By and large the American family has gathered new strength in our time. It is different from the old-time matriarchal family. The new American family is more democratic, but I think it is all the stronger for it. I have no desire to minimize the value of technical services, including psychiatric services, social services, psychological services for juvenile delinquents, but I believe these services have to be placed in proper perspective."

## Forceful Rebuttal

In answer to two particularly vicious attacks on the Catholic Church by leaders of the Church of England and Con-

gregationalists in Britain, Bishop John C. Heenan of Leeds pointed out, "Their fear is that, in the foreseeable future, adherents of the Protestant reformed religions of all kinds will have so dwindled as no longer to constitute a vital force in the United Kingdom.

"Protestant ministers in Spain are in the main highly paid emissaries who preach, not the Gospel of Christ Our Lord, but hatred of the Catholic Church. As to the frequently repeated falsehoods that Protestants are persecuted in Catholic countries—it is no wonder that the average British citizen should have such distorted views about Spain. The bald truth is that Spain has virtually no native Protestants, and the logical Latin mind never took kindly to religions which preached that the voice of Christ was first heard in the 16th century. Catholic governments do not forbid Christian people to worship according to non-Catholic rites. But, in most cases of alleged Catholic intolerance, it is a question of meeting savage and mendacious attacks by outsiders upon the religion of an overwhelming majority of people. I would urge Protestant proselytizers to extend their zeal to mission fields in Africa and the Far East, and to leave Catholics in peace."

## History Distorted

*Martin Luther*, the highly publicized film now being exhibited throughout the country to the accolades of many shallow critics, is put in its proper category by Prof. Friedrich Engel-Janosi, professor of history at the Catholic University of America. "It is a plain partisan affair," he declares, "not so much pro-Luther as it is anti-Catholic. A man not familiar

with the teachings of the Church, after seeing this picture, may easily consider his Catholic fellow-Americans to be simpletons—or worse. The film does not show the Luther known to historians, including Protestant historians. Nothing is shown of Luther's revolt against tradition that involved revolt against systematic philosophy, against intellectualism. No indication is made that his attitude was embedded in German nationalism directed against the supra-national aspects and trends for which the Church stood.

"The teachings of the Church on relics and indulgences are misrepresented. The human values for which the Church stands—tradition, the dignity of human intellect, everything for which Thomas Aquinas has become a symbol, these are completely omitted. With surprising boldness, the German Princes are shown embracing the teachings of Luther out of religious motives. Every college freshman should know his history better than the authors of this 'authentic' film.

"How could the writers say, as they did in the film's introduction, that the later Middle Ages had forgotten the love of God, those same Middle Ages to which we are indebted for marvelous presentations of the Pieta and which brought forth many hundreds of tender and moving Madonna sculptures? How could they say that the age of the *Imitation of Christ* know Him solely as a God of vengeance?

"The most shocking fact," says Dr. Engel-Janosi, "is that although Catholic and Protestant historians today are not separated by a wide gulf concerning the age of Luther, the film goes back to a



situation that existed among historians two generations ago in order to misrepresent both the Church and Luther."

### Faint Hearted Farouk

In a brief but acrid editorial, the Chicago *Tribune* fires some pointed shafts at rotund Farouk, Egypt's former monarch. "The cousin of former King Farouk of Egypt, on trial for treason, told the court he always beat out the blubbery monarch if the two of them happened to be chasing the same young lady," says the *Tribune*. "The lothario, Abbas Halim, was a prince in Farouk's regime, but refused to let the well upholstered one pull rank on him. We are at a loss to discover wherein this constitutes a defense against a charge of treason, but Halim may be laying the foundation that, in stealing Farouk's girls, he was guilty of lese majesty, and, therefore, treasonable to the royal lard. If he was treasonable to the monarchy, he could hardly be treasonable also to Gen. Naguib's so-called republic."

### Church and State

Commenting on the ruling of the New Jersey Supreme Court, forbidding the distribution of the King James version of the Bible in New Jersey's public schools, the Chicago *Daily News* has this to say: "Men of all faiths can applaud the victory for religious freedom which occurred in the New Jersey court case. There the seven-member Supreme Court decided unanimously against a proposal for the distribution of the King James version of the New Testament in the state's public schools. The court held that the plan was 'a clear violation' of the Bill of Rights, which establishes the separation of church and state and provides that no church shall enjoy special governmental privileges."

"Although there have long existed differences of opinion on the question of the Bible in the public schools, there has never been a successful challenge to the constitutional principle that the state should not cast its influence in favor of any particular faith. This case was a test of a national program of the Gideons

International. It began with an injunction obtained by a Catholic parent and a Jewish parent.

"The court held—correctly, we believe—that the New Testament is a sectarian book and that its distribution within the school system would violate both the federal and the state constitutions. There is no reason why this decision should prevent the Gideons from pursuing their otherwise praiseworthy project of providing New Testaments to children *whose parents request it*. This can be done outside the school without imperiling a basic American concept of liberty of soul."

### Let Yogi Do It

The possibility that the New York Yankees may come up with the two best pitchers in Japan, brings with it some interesting problems, not the least of which is teaching the boys at least a smattering of the English language. So far, Bill Warner, sports editor of the *Denver Register*, has offered easily the best suggestion. "We believe," says he, "that the problem could be solved simply. Have Yogi Berra teach them English. His own English is probably the furthest from the king's variety, and so it must be the closest to Japanese. The transition would be so slight that the Japanese could be speaking passable Brooklynese in a few weeks. If, in the meantime, the Japanese teach Yogi their language instead, it will make little difference. As pitchers, the boys from Tokyo would be dealing solely with Berra anyhow. A conversation between Yogi and the men from Nippon is something I want to be in on."

### Something to Conceal

Father Joseph V. Christie, S.J., widely known preacher and writer of England uses no weasel words in defending the Church against the wave of anti-Catholic propaganda which has swept that country across the past few months. "Protestantism in England," says he, "is desperately resorting to anti-Catholicism to gloss over the dry rot of dissension and disbelief that is corroding its own

structure. The attempts to substitute bigotry for the unity Protestantism lacks will fail. Religion does not thrive on negatives. Many will continue to join the Catholic Church, many will continue to drift into the prevalent agnosticism, and the residue will write more booklets like *Infallible Fallacies* (recent anti-Catholic work by Anglican clergymen) and *The Pope's Men* (Congregationalist). All that we can do is pray for those concerned, since to them it must be a heart-breaking business.

"Protestants are alarmed because Protestantism is dying in this country. It is easy for them to yield to the temptation of exploiting dislike of the Catholic faith as an antidote to the divisions inherent in heresy and schism. It has been an open scandal for years that many clerics within the Established Church (Church of England) have little or no idea what orthodox doctrine is. Protestants are hazy about the Divinity of Christ, knowing that their churches are human in origin, regard the Catholic attitude as intransigent. The obvious fact is that British Protestantism is suffering from theological anemia."

### Wasted Curse

"Any notion that the British have been regimented into docile conformity will have to be revised," notes the Chicago *Daily News*, "since the will of Eric Vincent Poore has been made public. His will, disposing of \$84,000, intoned a 'curse from the grave' against the revenue bureau, and declaimed that 'all inspectors of taxes are depraved individuals with no sense of equity, justice, or even common decency.'"

"The cause of the death of Poore, who was definitely not so in spirit, was not recorded," says the *News*, "but we judge that he was poisoned by an income tax. It is too bad that he expired before meeting Miss Vivian Kellems, but he may have given her an idea. We're afraid, though, that it will be useless. Tax collectors don't mind curses—they merely strain them through taxpayers' shirts and use them as a solvent to extract blood from turnips."





FATHER PATRICK MARTIN

# The Junior Holy Name Society

January 6, 1954

Dear Gang:

The echo of the bells welcoming in the year of our Lord one thousand nine hundred and fifty four is still to be heard on the frosty air. An old year has ended. A new year has begun. We stand as it were on the top of the mountain and look back the way we have come and look forward to the way we must go. It is a time of checking up and of planning. Checking up for the past and planning for the future. Both are important. The checking up so that we can see our progress and our mistakes. To see our progress to give us courage to continue to do the same for the future. To see our mistakes to warn us to avoid them in the future. The past is thus not something dead and gone it is alive with a voice to guide us for the time to come.

It is always good to check back and consider the old year. We should do this with a spirit of gratitude. True, we may not have gotten as much out of it as we could but we got something. For this we are truly grateful. If we could have gotten more and did not, we do not berate ourselves, but we plan and resolve for the year ahead. This I could have done, that I should have done, this I did not do, this I shall do. My motto shall be, "It shall be done."

Our looking back then is really looking ahead. Certain stupid things we did warn us that we can be just as stupid in the future. Our nature does not change but we must change our use and guardianship of it. Certain powers must be brought more completely under control. Certain other powers or talents must be more thoroughly used to my own advantage and to the honor and glory of God. We must make the most of our opportunities. God will

expect us with five talents to gain other five. If not we shall lose the ones we have.

It is now the time for the comedians to dust off their annual jokes about New Year's Resolutions. It seems strange but some people always take delight in making fun of something that is sacred. True it is that many people have had trouble making and especially keeping resolutions. But that is no reason for making fun of their intentions and desires of progress. Just because something is difficult is no reason for claiming that it is impossible and foolish. The difficulty with resolution is not in the resolution itself but in the one who makes the resolution.

Making a long list of complicated resolutions is foolish. We are demanding too much of ourselves. First of all we forget and do not remember all the details we have set for ourselves. Secondly something comes up and almost demands that we break one of our resolutions. This one exception then makes us throw the whole thing out the window. Sometimes an exception has to be made. All right, make the exception and then get back to the resolution. One exception does not ruin the usefulness of our whole plan.

The recommendation I make is a paraphrase of the words of Thomas a Kempis. "If each year we rooted out one fault, we should soon become perfect men." Therefore I suggest you make ONE resolution and make it POSITIVE. It's surprising but many times we demand more of ourselves than the Church or Christ demands of us. Even when we determine to be extra good we are still human beings and as such must work according to our nature and the way we are made.

At the beginning of this new year then take ONE-POSITIVE thing and make a sincere heartfelt promise to our Lord and His Blessed Mother. Promise a visit to the Church every day; the rosary daily, weekly Communion, or even daily. You must say, "gee that's a lot." Sure it is but did you ever stop to think what Christ does for you, not monthly, or weekly but every day. Get on the beam it's about time you got wise to yourself and started paying Christ back.

We'll see you at the 8 o'clock Mass on the Second Sunday. Wrap that up as a New Year's Resolution.

Sincerely,

FATHER MARTIN



# THE APOSTOLATE OF THE PAMPHLET

by Mark J. Link, S.J.

**B**E A SALESMAN FOR CHRIST! Don't just keep the faith, spread it! How many times haven't we heard these phrases; and how many times haven't we wondered just how they applied to us? Most of us can't just walk up to a friend and say, "Why aren't you a Catholic?" First of all it would be totally against good sense; secondly, most of us wouldn't be able to answer the arguments that might be raised. And even if we could handle the apologetics, we might find ourselves, as Bishop Sheen expressed it, winning an argument but losing a soul. How then are we supposed to go about this convert-making, this sharing of the faith, this "selling" Christ? Doesn't it all seem like a rather hopeless task for the "average" Catholic?

Claire Boothe Luce, in an article on the subject of convert-making tackled the question and came up with an answer. It could be summed up in one word—"pamphlets." Don't argue; don't attempt to discuss troublesome points. Just make sure your interested non-Catholic "prospect" is well supplied with good reading matter on the faith. Simple, isn't it?

At first utterance this might sound like a rather anemic way of "selling" Christ. Peddling pamphlets—how can you win converts that way? What with television and all the other elements of distraction in our modern world entertaining us every minute of our day, who wants to read, especially about religion? Who has the time to read? The answers to these legitimate questions turns out to

be surprising.

Father John A. O'Brien, America's foremost authority on convert-making, recently pointed out that much of the success of the Jehovah Witnesses is traceable directly to just this one thing—the extensive circulation of pamphlets, magazines, and books. Are people reading these days, especially about religion? Father Bonaventure Fitzgerald, O.F.M., Cap., answers even more emphatically. The Director of the Catholic Information Society at 214 W. 31st St., New York, N. Y., states that of the 4,700 persons enrolled in the Society's correspondence course in Catholicism most of them were attracted by an "advertising pamphlet" planted in public display racks. He goes on to say that one out of every fifty copies of the pamphlet circulated brings requests for further information about the Church.

Without a doubt people *are* reading about religion, and without a doubt the pamphlet is proving to be an effective means in bringing Christ to the churchless millions of America.

**I**N FACT there is a growing number of cases being reported where people just like ourselves are turning pamphlet circulation into a real live apostolate. One of the most outstanding cases is that of a Bridgeport, Connecticut, mother. (And strangely enough the inspiration for her pamphlet apostolate came from a pamphlet.) While making a retreat, this housewife was so struck by the question on the title page of a Convert

Makers of America pamphlet, "What Are You Doing for God?" that, although she was already a daily communicant, she decided she could do even more for God. Renting wall space in a Bridgeport railroad station, she bought a supply of pamphlets and began her apostolate. Today, her effort stands out as a twenty-four hour sermon to the 200,000 people who pass through the station monthly.

Another pamphlet project is that of the Holy Name Society of Corpus Christi Parish, Miami, Florida. A little initiative, the purchase of a six-dollar display rack from Convert Makers of America, CMOA, Pontiac, Michigan, and the additional expenditure of eight dollars for 1500 pamphlets was all that was needed to carry the truths of their Catholic faith right into the very heart of Miami's busy Seaboard Station. Enthusiasm ran so high that another committee began immediate preparations for a similar rack for Miami's Airport and its million-and-a-half yearly patrons.

Other Catholic lay organizations are carrying on similar projects. In Waterbury, Connecticut, the Knights of Columbus and the Catholic Campaigner's for Christ conduct a joint pamphlet enterprise. While in Pelham, New York, the Catholic Information Center has installed a rack and poster display in the city's railroad station. The Pelham rack catering to some 160,000 monthly patrons is of particular interest. Employing modern advertising techniques, it has been singled out by the advertising agency leasing the space as a model literature display rack.

Such is the story of this newest apostolate. And such is the role which the average Catholic layman is playing in it. This Benjamin of the apostolates has given him a concrete way of "sharing" his faith. It has given him a vehicle for bringing Christ to his countless non-Catholic fellowmen. As more and more lay apostles enter the field, who knows, perhaps before too long we will reach that million-a-year total which Father John A. O'Brien predicted was possible if and when the laity "rolled up its sleeves" and went to work.



# FORMOSA—ISLAND OF POSSIBILITIES

by Joseph Lydon

Is history-in-the-making going to swing  
the spotlight onto Formosa?

**I**T WAS only a speck on the map of the world. For many centuries it was no more than "a Pacific Island." Today, however, it has grim meaning, being a focal point of the Orient. The destiny of America and of the world has become entangled with that of Formosa, which has become the outpost of Chinese culture, the frontier of the free world, an island of hope and dreaming, for marking time, for utter despair.

Today Formosa is a question mark on the map. It could be the stepping stone for wiping Communism out of Asia, or it could become but a memory after a sudden flight of steel hawks dropping atomic eggs from the sky. During this interim military men consider it a vital part of world defense, while the missionaries are hard at work converting the people of the island, giving them the means to overcome the despair of their position, bringing them to the fold of Christ.

One day during the fourteenth century a Portuguese navigator sighted the then unknown and uncharted island and cried out, "Ihla Formosa," meaning "beautiful island." The name stayed with the leaf-like land, was inscribed on the ship's log, later being transferred to the map of the world as "Formosa."

Formosa, shaped like a leaf, a long, slender leaf, is about 200 miles long and 100 miles wide. It is only one and a half times as large as the state of Vermont, yet it contains more people than all of New England.

Formosa was discovered by the Portuguese, but it was the Chinese who settled it during the seventeenth century,

who added it to China as an island possession. Distress on the mainland sent 2,000,000 Chinese emigrating to the "beautiful island." With them went the skills and culture of China. In later years an additional 1,000,000 Chinese joined the earlier settlers. Their considerable numbers overwhelmed the original aborigines, a fierce, head-hunting tribe of people. The natives took to the mountain fastnesses during the invasion of the Chinese and remained there, on the ranges which run up and down the center of the island. The Chinese got along very well with them, leaving them alone. The Taiwanese (native Formosans) did the same.

After the discovery of Formosa it became a mission territory, under the care of the Spanish Dominicans. They are still in charge of one of the three Apostolic Prefectures into which the island is divided. Missionary work on Formosa was heart-breakingly slow. Things became even worse for Catholic missionaries when the island came under Japanese domination.

At the conclusion of the Sino-Japanese War in 1895 Formosa was ceded to Japan. From that day until the island won its freedom at the end of World War II, the Formosans, Chinese and Taiwanese, alike, considered the Japanese invaders and did all in their power to hinder them. Unlike the Chinese the Japanese did not get along with the Taiwanese. These natives raided Japanese forts and outposts until enraged the Japanese would send out full scale war parties against them. Of the five armies sent to the hills only the stragglers of

three returned, two were never again heard from. These expeditions were costly ones.

During the Japanese occupation of Formosa, Protestant ministers were given a free hand, whereas Catholic missionaries were severely handicapped. As a result the Christians on Formosa are primarily Protestant.

Our missionaries were not given a really free hand until after 1945, when Formosa was returned to China. This was special good news to the many Catholic missionaries in Formosa who had spent World War II years behind barbed wire in Japanese concentration camps.

**W**ITHIN recent years the Holy See divided Formosa into three mission areas. The Spanish Dominicans have charge of one, the Maryknoll Missionaries of America the second, while the third is served by an all-Chinese community called Disciples of the Lord, founded by Archbishop Celso Constantini, former Apostolic Delegate to China. Priests of the Paris Foreign Mission, Jesuits, Columbans, Benedictine nuns, the Belgian Auxiliaries and others are also working on the island.

In 1947 there were only 17 priests and 8 sisters on Formosa. There was not even one brother. Converts for the year of 1947 numbered 104. Conversions continued to be relatively slow until 3,000,000 Chinese refugees and 600,000 Nationalist soldiers flocked to the island when Communism swept across the Chinese mainland and im-



posed a Red government on the people. From among these people Father De Jaegher reports, "All the Christian religious are making converts in Formosa. The people know that Communism cannot save China and they feel they need an ideal to add to their own nationalism. They seek this in Christianity."

Father Paul Duchesne, a Maryknoll Missioner who has been making the most recent survey of Formosa reports that the Communists' loss is Formosa's gain, as so many missionaries who fell victims to the Reds in China have found refuge on the island stronghold of Chiang Kai-shek. These missionaries are now turning their attention to the 9,000,000 people now living on the island of Formosa.

"There is a definite trend toward Christianity in Formosa," Father Duchesne relates, "Within 12 months the number of chapels has doubled and one diocese recorded more than twice as many adult Baptisms as in any previous year. The number of foreign missionaries on Formosa has doubled in the past 12 months and will double again in 1954."

**A**LL OF THE new converts are not Chinese refugees. Catholic missionaries have made 400 converts in three years among the Ami aborigines, and a considerable number among the Taiwanese. The Ami tribe numbers about 7000 and lives near Hualien. Although they were once head-hunters who tattooed their faces horribly, they are now simple people of Malaya stock who live in a primitive form of society.

A Chinese priest, Father John Baptist Wen brought the Catholic doctrine to these people in 1949. A year later he secured the services of six Chinese Sisters of the Immaculate Heart of Mary, who opened a small dispensary near the tribal village. The kindness and sympathy of the priest and sisters won the genuine interest of the people who wanting to be like them asked for instructions in the Faith. In addition to the 400 already baptized many others are under instruction. Even those who

are not under instruction appear nevertheless to be on their way to conversion and are very friendly to the Church.

Msgr. Domenico Enrici, counselor of the papal internunciature of Taipei discovered this when he made a tour of the area in a jeep. This was no easy accomplishment over the narrow and tortuous roads of the area but the hardships were brightened by the receptions which he received along the way. Groups of aboriginal girls staged native dances for him, wearing their red and gold costumes and red and white head-dresses. Their feet were encircled with small bells at the ankles. The dancers chanted tribal songs while their feet beat out primitive rhythms and the little ankle bells tinkled musically.

In many ways the Church in Formosa is a miniature United Nations with missionaries of all nations and many religious orders working together with one common purpose, the conversion of Formosa. This is especially true of the work being carried on in the National Taiwan University, the only university on the island. The school has 82 Catholic students of which 72 are converts, having been converted since enrolling at the university. The school roster stands at 3000 students. Yet this is an excellent beginning, the number of conversions is expected to grow higher and higher due to the concentrated work of a small nucleus of nine priests and three sisters on the faculty.

The first priest to undertake this apostolate was Father Maurus Fang Hao, history professor, who began teaching in the university in 1949. A year later he was joined by Father Joseph Kung, who was attached to the Law College, and by three Benedictine Sisters. Jesuit Fathers were invited to lecture by university authorities in 1952. Four of these are from California, one from Austria, one from Spain and one from France.

There is a Catholic chapel at the university, Beda Chang Hall, named in honor of the Jesuit priest who died of Red mistreatment in Shanghai in 1951, a student center, library and a Catholic Information Center. Students belong to

the Sodality, a Sanctuary Society, and the Apostleship of Prayer, attending a First Friday Holy Hour every month.

The Legion of Mary is taking firm root in Formosa. Three new praesidia have been created for the Taiwanese people, two for Chinese refugees in the city of Taichung and an additional three in Taichung for the native Chinese, whose ancestors moved to Formosa centuries ago.

As in all mission territories the work of missionaries is largely concerned with hospital and clinic work. Doctors and nurses on Formosa are considerably handicapped, of course, by the ancient Chinese herb doctors. They cling to the ancient Chinese medicinal theory that there are five major factors in the body, metal, wood, water, fire and earth, and it is a maladjustment of these elements which causes illness. As many of these doctors are politically powerful modern medicine is frowned on heavily.

Persons who have visited some of the hospitals in Formosa report that they are worse than the old time dispensaries in poor houses in England centuries ago. Stray dogs wander in and out at will, there are no screens on the window. As neither food nor nursing services are provided, whole families move in to take care of their own sick. The patient gets a room and a few visits from the doctor but little else. Food for the patient and the rest of the family in attendance is prepared over a charcoal fire built on the dirt floor in the patient's room. There are nevertheless some good hospitals in the larger cities, and modern medical men are trying to provide as well as possible for the sick under very adverse circumstances.

**M**ANY AMERICANS are under the impression that Generalissimo Chiang Kai-shek is the ruler of Formosa. This is not the case. He and his wife live in a modest home in the hills. The General is primarily concerned with the Nationalist Army, whereas the island is governed by Governor K.C. Wu, who was born in China, educated in the

*(Continued on page 36.)*



# SOMEWHERE A VOICE IS CALLING

## Brother Charles Provenzale, O.P.

I could be a priest? A brother? Well—

"An invited guest is never an intruder."

**J**OE ADAMS, although he was only twenty-two, felt very old. In the past five years he seemed to have experienced the ups and downs of a whole life-time. Since leaving school at seventeen, he had worked as helper in the railroad freight yard. In those short five years he had seen his old familiar, friendly world topple around his ears. His father and mother died within a space of a few months; a sister and brother soon followed the parents into eternity. The remaining two brothers had gone forth to make their way in the world.

Joe was the only one left at home now. But it was no longer home, it was only a place of memories, a place to sleep. A profound change had come over him; he had grown up because he had to fend for himself, if for no other reason. He was lonesome, he was restless, he must make up his mind what he was to do. He must decide on his course in life. A strange feeling had taken hold of him, and an urge that had lain dormant since his boyhood, now came to life and began agitating his heart. As the lamb is attracted to the shepherd, so he seemed drawn to God. More and more definite became his longing to be a servant of the Master, a longing not entirely new, since he had listened many times to the discourses of a Dominican Father on the great renunciation or the heroic following of Christ in a life consecrated to His extraordinary and special service.

A spark of the divinely-glowing eloquence had dropped into Joe's heart and had set it afire with divine love, and with the resolve to leave all, like the

Apostles, and follow Christ.

One day Joe called at his parish rectory and had a conference with the pastor, Father Smith. From him he learned of the Dominican Order, and of the work of the priests and brothers in the Order. Joe was told that the Dominican Order is officially called the Order of Friar Preachers, that it was founded more than seven hundred years ago by St. Dominic, and that there are three branches of the Order. The First Order is composed of the priests and lay-brothers; the Second Order, of cloistered nuns; and the Third Order is variously made up, including both communities of sisters who devote themselves to a life of teaching, nursing, or other active work, and groups of laypeople living in the world.

**J**OE BELIEVED his vocation was to the brotherhood, as his lack of education did not qualify him for the long years

of intensive study required for the priesthood. Father Smith reminded Joe that the Dominican laybrother is a true religious, for he takes the three vows of religion, lives according to a prescribed rule, recites in common the Little Office of the Blessed Virgin, and is a part of a religious community. The brother is a man who chooses a humble and obscure life. He does not preach, or teach, or have the responsibility of the priest; his is the hidden life spent in the fulfilling of humble tasks. Although the part he plays in the life of the religious community is secondary to that of the priest, nevertheless he fills an important role in the active ministry by making it possible for the fathers to devote more time to their priestly duties.

The brother works about the sacristy, caring for the vestments and sacred vessels of the altar; he serves in the refectory (the dining room of a religious family), or helps in the kitchen or about the house doing the humble but necessary work of cleaning and dusting. This is the work of a brother, for he has chosen to follow Christ in His hidden life spent in those years hidden from men's eyes, those years so close to His Mother Mary. A priest, on the other hand, follows Christ in His public life, in which He went about the Holy Land preaching, and blessing, and teaching.

**F**ATHER SMITH, during the rectory visits, asked Joe many questions about himself, his family, his work, and especially about his desire to become a religious. He seemed pleased with Joe's answers

### Vocation Manual

*A new edition of a highly informative religious-vocations manual for young men called "Guidepost" is available from the Clerical Conference, Box 182, Catholic University of America, Washington 17, D. C. Offered for just mailing costs, "Guidepost" details the life and work of ninety-three religious communities of men in the United States.*



but advised him to wait a while and think things over and pray for guidance. Father Smith knew that in all things, spiritual as well as temporal, "haste makes waste," that quickly ripened fruit spoils fast, and that what men do quickly they often undo more quickly. He knew that sudden vocations are the exception rather than the rule, that solid vocations are a slow growth, and that choosing the religious life on impulse has often made mischief in the Church of God. Joe thanked Father Smith and returned home aglow with the fervor to pray and ask God to enlighten him on his vocation.

HE CONTINUED his work at the freight yard and within a few months called again at the rectory to see Father Smith. Joe said he wished nothing more than to serve God as a Dominican laybrother. Father Smith was very happy to hear that Joe had decided to dedicate his life to God but the priest reminded Joe that he had not chosen Christ, but Christ had chosen him. And as He had chosen him it was certain that He would give Joe the strength and the disposition required for the work he would be called upon to do. "An invited guest is never an intruder," Father Smith said, "you were invited when Christ said: 'If thou wilt be perfect, then go sell all thou hast and give it to the poor and come follow me' (Matt. 19:21). If you meet the conditions, therefore, you have the right to expect results—to become perfect, as far as it is possible in this life. But remember this is the work not of a day, but of a lifetime. 'Heaven suffereth violence and the violent bear it away.' The trials you will endure will be the holy violence which will help you to carry away in triumph the kingdom of heaven."

The day Joe was accepted into the Dominican Order as a laybrother was the happiest day of his life. At last he had found his real life-work; the goal, although it might be far off, was clear. His joy was like that of a long-lost wanderer who, after long and fervent prayer, sees once more "the loved spots his infancy knew."

## Blessed John of Vercelli

(Continued from page 24.)

Archbishop so badly that he died from the beating a month later. This violence persuaded the cardinals to hurry to an election. They chose Cardinal Peter of Giuliano, a native of Portugal, who took the name of John XXI. He was a man of scientific bent, an author of books on medicine and mathematics. He, too, had been in opposition to the regulations, whereupon he formally rescinded them, an act that had unhappy results.

ONE OF THE POPE'S first concerns was to prevent the war which was brewing between France and Castile. King Alfonso X of Castile had made his second son, Sancho, heir, ignoring the claims of his grandchildren by his first son, Ferdinand, who had died. The wife of Ferdinand, Blanche, the daughter of Saint Louis, appealed to her brother, Philip the Bold, King of France. He took up her cause, determined to punish the affront to his blood. The Pope foresaw that a war between these two Christian nations would make a new crusade against the Turks impossible and would as well desolate Europe, hence he made a valiant attempt to prevent it. He commissioned John of Vercelli, as head of the Dominican Order, and Jerome of Ascoli, the General of the Franciscans, to conciliate the dispute. They were given ample powers, including that of the right to excommunicate the kings if they proved obstinate.

The two Generals were advised to proceed first to Paris without delay. Since they had to travel in retinue and with speed, necessity forced John to ride in a carriage for the first time in his life. The party sailed for Marseilles, whence it continued on to Paris, arriving there early in 1277. The French King received them kindly and gave assurances that he would not go to war if the rights of Blanche's children to the throne of Castile were respected. The conciliators then went to Spain. On the

way, John stopped at Bordeaux to preside at the General Chapter which convened there, May 16. On that very day, John XXI died at Viterbo, the victim of a curious accident. He had had a palace quickly built for himself in Viterbo. While sitting in his apartment, the badly constructed roof caved in upon him. He was extricated from the ruins and died of his injuries a few days later.

The cardinals sent letters to the conciliators to proceed with the diplomatic task since that matter could brook no delay. They themselves, however, thanks to the action of John XXI in abrogating the regulations of papal elections, were delaying the election. The two Generals felt that it would be idle to continue negotiations until a new Pope was elected, so they took up residence in Toulouse.

On November 25, Cardinal John Orsini was elected Pope, taking the name of Nicholas III. Four days after his election he wrote to the Generals warmly pleading with them to continue the negotiations so vital to Christian Europe. To assist them, he appointed a Nuncio to deal with the King of France and another to deal with the King of Castile. Despite the best efforts of the Nuncio accredited to him and of the two conciliators, John and the Franciscan General, the King of Castile remained obdurate, thus bringing the negotiations to an impasse. In an attempt to break it so as to avoid the war, the conciliators arranged for a conference with the agents of the two kings to meet in Toulouse on October 18, 1278. They would take definite action depending on the outcome of the conference.

At this point, the Pope himself made a move intended to further the negotiations but which brought to John a great disturbance of soul.

EDITOR'S NOTE: In the next chapter, to be presented in February, is described John of Vercelli's prompt and dramatic reaction upon being named Patriarch of Jerusalem.



# SIDELINES

with Dick Stedler

**D**OWN TEXAS WAY, TENNIS experts predict a bright future for Richard Schuette, 18-year-old sensation, who likes to pretend that he is quite a cow puncher. Schuette, a freshman pre-medical student at the University of St. Thomas, which is conducted by the Basilian Fathers in Houston, recently met his match at the national junior indoor tennis tournament in St. Louis, Missouri.

Last summer, Dick went to the outdoor national tournament at Kalamazoo, Michigan, all decked out in high-heeled boots and a wide-brimmed Texas hat. And like a Texas tornado, word got around that he was quite a cow-puncher. Somehow, Schuette liked the idea. And he had a lot of fun telling some of the smaller youngsters at the last tournament about "riding a jeep into the wide open spaces before changing to horses to round up the cattle."

Actually the 5-foot, 10-inch Houston court star is a really good tennis player and an excellent Davis Cup prospect, in due time. He is seeded No. 2 in the U.S. junior competition. He has been playing for about six years, ever since courts were built near his home, and he's been under the expert eye of Bob Nesmith, Houston's Munny professional, for some time.

As for his penchant for wild west characterization, Dick sums his feelings up nicely: "The kids like to hear tall Texas talk, so I don't hold back. Actually one of my relatives owns a dairy farm outside of Houston and we occasionally ride horses up there."

So, remember the name of Richard Schuette! It could turn up in the future as a new cowboy star or tennis player. Frankly, we hope it's the lat-

ter. Our Davis Cup competitors have been below par lately.

## PeeWee Reese In Retrospect

Harold (PeeWee) Reese, who some day may still become manager of the Brooklyn Dodgers he now captains, visited Buffalo recently and naturally, talked baseball. Here are a few of his remarks that could serve as good kindling for a hot-stove league session.

"Somehow you remember the defeats more than the glory days in baseball," Reese said. "I never felt lower in my life than the day Bob Thomson's home run beat us out for the 1951 pennant. Then I looked at Ralph Branca. Tears came down his face, a heart-broken pitcher. . . .

"I never hope to see a better game than the day we beat the American League, 4 to 3, in Chicago in 14 innings. Red Schoendienst is sitting beside me on the bench. 'If they let me in there,' he said several times during the eighth, ninth and tenth innings, 'I'll break it up with a home run.' His turn came in the 14th inning. I never heard a man so confident of doing anything like that. He called his home run shot just like Babe Ruth did."

Reese claimed Leo Durocher could have played maybe two or more seasons at shortstop when he joined the Dodgers. But Leo saw in PeeWee someone who could do more for the club than he could.

"Durocher needled me and he worked with me every day," said Reese. "He burned me up with his sharp tongue and wisecracks. I was ready to tell him to trade me.

"Then it dawned on me that Leo

was doing all this to make me a ball-player . . . and I took it . . . and that's why I began playing big-league ball two years ahead of schedule."

Asked about the National League race this season, Reese thought that the Milwaukee Braves, with pitcher Chet Nichols back from the Army, will be a formidable pennant contender. "But," he added with a gleam, "we have Don Newcombe returning, too. We could repeat, and with some luck, win the World Series. Joe Black should have a better year. He didn't lose his stuff last season. But when he got knocked out a few times early last Spring and Chuck Dressen didn't stick with him in some later games, he lost his confidence."

Reese, who was the No. 1 candidate among the guessperts for the Brooklyn managerial post before Walter Alston got the nod, claimed he turned down the offer because he felt he had two years left to play and that he felt he couldn't do both jobs well.

Though PeeWee didn't say so, there may have been other reasons for his failure to get the post. At the Winter Baseball Meeting in Atlanta, Georgia, in December, the rumor prevailed that Reese would have accepted the offer if he could have named his own coaches. The Dodgers last year had three infielders as coaches. Reese, it is known, prefers to have a veteran pitcher on his advisory staff if and when he ever becomes a major league manager—in Brooklyn or elsewhere!

## Sports Merry-Go-Round

Johnny Lattner, Notre Dame's fleet-footed halfback, is truly an All-American. Know why? He made 'em *all!* Just in case you may have missed it,



here's the 1953 All-Catholic All-America Football Team chosen for the NCWC News Service by Coach Lisle Blackburn of Marquette University: Henry Lemire, Holy Cross, and Hoset Sims, Marquette, ends; Francis Morze, Boston College, and Art Hunter, Notre Dame, tackles; John Byrne, John Carroll, and Dennis McCotter, Detroit U., guards; James Schrader, Notre Dame, center; backs—Roger Franz, Fordham; Ronald Drzewiecki, Marquette; John Lattner and Neil Worden, Notre Dame.

### Carmen From Canastota

What has the new year in store for Carmen Basilio, the Canastota, N. Y., boxer who came within an eyelash of decisioning Kid Gavilan for the welterweight championship a few months ago? Answers to that question vary. Many fight critics believe Basilio will eventually wear the welterweight crown this year. And that could happen two ways. He could win it by defeating another strong contender, if Gavilan should decide to step out of the welterweight division to campaign among the middleweights. Or perhaps he could conquer Kid Gavilan in a return title match.

In any case, Basilio is a new and welcome face in the fistic picture. The 26-year-old ex-Marine, veteran of 33 months service in the Pacific area, got his first taste of boxing while in military service. Upon his return to civilian life, he campaigned for a few months as an amateur and Golden Gloves performer. And then he turned professional.

Basilio actually retired from the ring in 1951 because he could see no future in it for him. But after a few months of working in a factory, he was persuaded to return to pro boxing and has come along splendidly. Last year he defeated such outstanding fighters as Vic Cardell, Ike Williams, Carmine Fiore and Billy Graham. A disputed draw with Chuck Davey and a dropped decision to the Michigan State southpaw mar his record.

Basilio is married to a Syracuse girl.

They are now members of St. Agatha's Church in Canastota where Father Hanlon, assistant pastor, is one of Carmen's closest friends and staunchest rooters.



CARMEN BASILIO

### Cleveland's Billy Boy

Wrote Humorist James Doyle in his Sports Trail column in the Cleveland (Ohio) *Plain-Dealer*:

"I must say that I've never seen

A Brown so good while still quite green

As Billy Reynolds, There's a rook

For any football filbert's book

—Egg Shelly"

The poet in the press-box hit the nail right on the head. For Billy Reynolds, the fleet-footed freshman half-back for the Cleveland Browns is really one of the "all-time" finds in the National Pro Football League. The success of Reynolds in the keenly-competitive pro ranks is based on fiery determination to make good. And it is the same dogged determination that gained him everlasting grid-iron fame while playing for St. Mary's High on the West Virginia side of the Ohio River.

Just a little over five years ago, Billy Reynolds caught an elbow flush in the face and went down with a broken jaw. That occurred in the second last game of the season. One game stood between St. Mary's and its

first undefeated season in history. Hopes for attaining that coveted goal were dimmed by Billy's injury.

But young Reynolds had other ideas. He wanted to play his final game of high school more than anything in the world. He sipped what nourishment he could through straws in his wired jaw and got his doctor and parents' permission to play.

On the night of the game, Reynolds quietly slipped on his uniform and awaited the coach's call. It came early. By the time the final whistle had blown, Billy had scored five touchdowns and added two extra-points in leading St. Mary's to its first undefeated season. That stellar performance gave Reynolds the state scoring title with 128 points, just four ahead of his nearest rival.

Reynolds played four years of high school football at St. Mary's, West Virginia, and then enrolled at Pittsburgh U. though both Notre Dame and Ohio State sought his services.

Fact is, Bill Earley of Notre Dame used to play baseball with Reynolds during the summer months in St. Mary's. Naturally, Earley wanted Billy to enroll at Notre Dame. But Reynolds told the Irish star that he preferred to go to another school and become a member of a team that could beat Notre Dame. And that's exactly what happened in 1952.

Reynolds, it seems, always has been a Cleveland Brown fan. When he was in his senior year at St. Mary's, he and some of his classmates would drive up to Cleveland Stadium every Sunday when the Browns played.

"There wasn't any other pro team as far as I was concerned," says Billy. "I wanted to watch the best. Never thought I'd be playing with them, though."

Asked to account for his wonderful success with the Browns in his first year in pro ball, Reynolds offers a simple solution: "When they tell me something can't be done, that's when I'm going to do it!"

The record shows that Cleveland's Billy Boy wasn't kidding, either!



# ACTION ON THE PARISH FRONT

## *A Monthly Series on Holy Name Organization*

**by Fred A. Muth**

IN TODAY'S fast moving world a man is usually judged on the basis of his principles. We speak of a man's platform or his philosophy, what he stands for, the motivation for his actions and his manner of living. We do this whether we are referring to his personal life, his family life, his civic attachments, his political affiliations or his general attitude toward the complex problems that face modern man. As a result we catalogue men into various general classifications. Since this practice is true and prevails in all circles of life, it is very important that as Holy Name men we proclaim to the world our platform, or better still, our philosophy of life. We must do this, of course, by carrying into our daily lives the deep rooted Christian principles in which we believe and by which we must live and act. These Christian principles are our platform, or our philosophy of life. Where do we find these principles? They are contained in our Holy Name Pledge. As they are printed in our pledge they are mere words. As we live them they become our philosophy of life. In brief, as statements taken from our Pledge, they are as follows:—

"I believe, O Jesus, that Thou art the Christ, the Son of the living God . . . I pledge my loyalty to the flag of my country and to the God-given principles of freedom, justice and happiness for which it stands. I pledge my support to all lawful authority both civil and religious. I dedicate my manhood to the honor of the Sacred Name of Jesus Christ."

Every day of every year is the time for action for all of these principles. The month of February, however,

with its patriotic and historical significance occasioned by the observance of the birthdays of two great American leaders, George Washington and Abraham Lincoln, is set aside especially to pay particular attention to these Christian principles of life. We dedicate part of our monthly program in February as Patriotic Month in our Holy Name calendar of activities.

We wish also to take into consideration in our programming the fact that February is Catholic Press Month. The urgent general need for the Catholic Press in the world today is self evident to every Holy Name man, and indeed the Catholic Press is of great importance even in our own Holy Name projects. We must take advantage, therefore, of the opportunity during Catholic Press Month to promote its circulation and use in a special way. Our support of the Catholic Press is worthy of our best efforts in Catholic Action.

Let's look at some of the following program suggestions relative to these two February themes and suit them to our own local situations.

### **Patriotic Month**

1. Assemble on your February Communion Sunday and march in procession into Church in order for your membership to gain the usual Holy Name indulgence. Since this is our Patriotic observance month, have a guard of honor and color bearers for your American flag and Holy Name banner at the head of your procession. These can be secured either by asking your local veterans organizations for the same or by using members of your parish Boy Scout troop.

2. Recite the Holy Name Pledge in church immediately after your Communion Mass.
3. As your Communion Intention for the month, ask your members to remember in their prayers at Holy Communion "Officials in Public Life." It is important in these most trying times to ask God to shower His blessings upon the leaders of our country so that our liberties and freedom and our Christian way of life may be protected and may be spread into many dark corners of our nation and of the world.
4. Open your meeting with the singing of the national anthem.
5. If an outside speaker is scheduled to address your meeting, be sure to inform him of the patriotic theme of your meeting.
6. As an entertainment feature for your meeting, ask the sisters of your school to provide a group of children to portray some historical or patriotic sketch.
7. Close the meeting with the recitation of the pledge of allegiance to the flag, and a closing prayer.

### **Catholic Press Month**

1. Appoint a committee to provide a display of Catholic books, periodicals and newspapers for the inspection of the membership after the meeting.
2. If you have a parish library set up an exhibit that will promote the development and the use of its facilities.
3. As an investment in good Catholic Action distribute a suitable pamphlet to each member in attendance. The National Headquarters of the Holy Name Society has an



excellent series of pamphlets for this purpose. It's whole series of "Theology For The Layman," a unified development of the subject now in 43 numbers, is excellent.

4. It is not flattering to realize that not too many of our Holy Name men are regular subscribers to this our own national magazine, *The Holy Name Journal*. Why not plan a big subscription drive for the *Journal* at your February meeting? Let's really boost our circulation and at the same time put a good piece of Catholic reading in the homes of our members.

#### Promote the Program

Every Holy Name Sunday and every Holy Name activity needs a special promotion if we are to be successful in bringing more men to honoring, loving and respecting the name and person of Christ. Activities do not become successes merely because of the fact that they are conducted under our sponsorship. The above program of activities for the month of February can be promoted by one or all of the following plans:—

1. Send an attractive mailed notice outlining the program to every member. Drop these in the mail on Saturday, February 6, so that they arrive at the member's homes on Monday, February 8.
2. Ask your pastor for a complete announcement of your activities from the pulpit on Sunday, February 7.
3. Clever posters advertising both the Patriotic Program and the Catholic Press Month activity can be displayed in the vestibule of your church for at least two weeks before Sunday, February 14.

#### Scout Sunday

The second Sunday of February is always observed as Scout Sunday by the Boy Scouts of America. Many parishes have their own Boy Scout troop. These troops are interested in officially observing Scout Sunday. Invite your parish troop to combine its religious observance of the day with your Communion Mass and meeting.

#### Marian Year Pilgrimages

One of the requests of the Holy Father in connection with the observance of the Marian Year is the making of pilgrimages to shrines or churches in our own diocese dedicated to our Blessed Mother. As a means of publicly manifesting our love for and our belief in the Blessed Mother these pilgrimages likewise can provide rich spiritual benefits to the participants. Why not plan one or more such pilgrimages within your own territory for the Holy Name men of your parish?

#### John of Vercelli

Have you promoted, and are you still promoting, the cause of Blessed John's canonization among your members? Don't ever open or close a Holy Name meeting or gathering without adding to your prayers the ejaculation: "Blessed John of Vercelli,

Founder of the Holy Name Society, Pray for us." May we reiterate a suggestion of some time ago that a statue of Blessed John be secured from National Headquarters by every parish branch as a meeting hall symbol of our crusade of prayer. It has also been suggested that one of these statues be used as the center piece of our head tables at all Holy Name meetings or gatherings.

#### March Preview

In an effort to advise you of coming programs well in advance, we include each month a preview of the following month's program. March is a highlight in our activities program for the year. We set this month aside as Fathers and Sons Month. We shall offer as many suggestions as possible for such a program in next month's issue of the *Journal*.

## Formosa — Island of Possibilities

(Continued from page 30.)

United States and was former mayor of Shanghai. Dr. Wu, who took command of Formosa in December, 1949, has been in this country in recent months striving to present the plight of his island to Americans everywhere.

He has an excellent reputation and has gone far in eradicating the damage caused by his predecessor, also a Nationalist, who so abused his power that it is small wonder Formosa did not turn to Communism, or to any other ism for escape. He was, however, punished with execution after Chiang Kai-shek moved to the island.

Governor Wu has won back the trust and friendship of the people to the Nationalist cause, has brought about many needed reforms, democratized the island and stabilized its economy which was in desperate shape when he took over, Formosa having been heavily bombed by American flyers when it was a Japanese target. Inflation and a crushing deficit helped to make his position even harder. It provides no little challenge to provide food, clothing, housing and

sanitation for 9,000,000 people in an area 200 miles by 100 miles. Neutral observers report that Dr. Wu has done a splendid job under terrible circumstances. He accepts little or no pay for his work, but lives on the proceeds of his wife's work as an artist. Recently she took a collection of her paintings to Manila and auctioned them off, realizing \$20,000 in American money from the sale. American engineers and educators have lent their energies to helping the island meet its most crucial problems. Military men have plans laid aside for the defense of Formosa should the Red Chinese turn their attention to the island. The "Beautiful Island" has assumed grim importance in our day and is no longer a nondescript dot on the map of the world.

While all these necessary civil measures are taking place however, one group of men and women are working earnestly to convert as many of the 9,000,000 people on Formosa as possible and ready them for the green pastures of Heaven.